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# V O Y A G E

I N T O T H E

## L E V A N T :

Perform'd by Command of the Late *French* King.

CONTAINING

The Antient and Modern STATE of the Islands  
of the *Archipelago* ; as also of *Constantinople*, the Coasts of the  
*Black Sea*, *Armenia*, *Georgia*, the Frontiers of *Persia*, and  
*Asia Minor*.

WITH

PLANS of the principal Towns and Places of Note ; an  
Account of the Genius, Manners, Trade, and Religion of the re-  
spective People inhabiting those Parts : And an Explanation of Variety  
of Medals and Antique Monuments.

Illustrated with Full Descriptions and Curious Copper-Plates of great  
Numbers of Uncommon Plants, Animals, &c. And several Obser-  
vations in Natural History.

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By M. *TOURNEFORT*, of the Royal Academy of Sciences, Chief  
Botanist to the late *French* King, &c.

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To which is Prefix'd,

The Author's LIFE, in a Letter to M. *Begon* : As also his Elogium, pro-  
nounc'd by M. *Fontenelle*, before a publick Assembly of the Academy of Sciences.

Adorn'd with an Accurate MAP of the Author's Travels, not in the *French*  
Edition : Done by Mr. *Senex*.

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VOL. II.

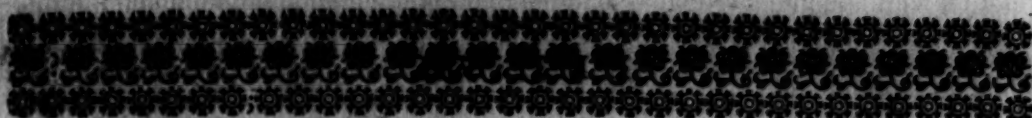
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L O N D O N,

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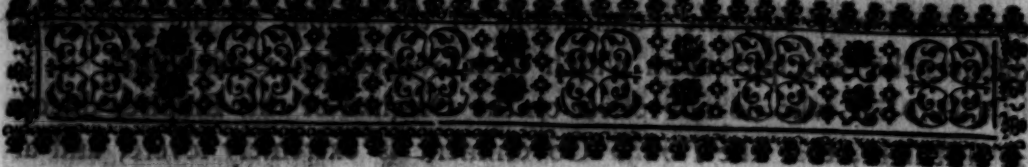
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Pag. 31. l. 6. read *Chiefs, whom they present* with a Sum of Money for such Consent. P. 37. l. 30. for 818819 r. 99999. P. 38. l. 17. for a *Croud* r. *Platoons*. P. 39. l. 13, &c. r. *The Advantage he gain'd at Sea near the Islands of Spal-madori over the Venetians, won him the Island of Scio, &c.* P. 40. l. 23, &c. read thus: *consists of 200 Rowers, and Tallow for Carseing. If the Captains are rich enough to substitute their own Slaves in the room of those Rowers, they make a considerable, &c.* l. 26. r. thus: *advantage also of their Slaves Day-labour, forcing 'em to work on shore as much as possible during, &c.* l. 28. for *pres* r. *hire*. P. 43. l. antepen. r. *except as to*. P. 44. l. 3. r. *to bring them nearer to Reason*. P. 45. l. 3. r. *Hogira*. P. 53. l. 4. read thus: *and for those whom they look upon as Saints.* lin. 5. after *Dead*, insert *for the Sick*. lin. 30. after *victorious*, insert, *who turnest the Hearts and Thoughts of Men*. P. 55. l. 14. r. *Zoulcuddé*. P. 55. l. 22. r. *the Day of the first Fast*. P. 57. l. 26. for *wish* r. *to*. P. 59. l. ult. for *support* r. *cover*. P. 66. l. 20. for *temperate* r. *well heated*. P. 69. l. 8. read thus: *empty, at least not overcram'd with Apparel and Jewels*. P. 71. l. 3. r. *pink'd Waistcoat*. l. 17. r. *liss*. P. 72. l. 20. r. *Greek Papas*. l. 22. for *Spout* r. *Common-Sewer*. l. 25. r. *The She Jew Slaves*. P. 76. l. 17. r. *kiss you, holding your Beard*. P. 78. l. antepen. for *curdled* r. *raw*. P. 84. l. 2. for *upon* r. *under*. P. 85. l. 4. for *red* r. *green*.

some Change since the last Relations: I shall also endeavour to explain the true Causes of those Alterations. But it will be necessary first to lay



most tyrannical: But if we consider that it began in War, and that the first Ottoman Wars were from Father to Son, the most formidable Conquerors of their Age, we shall not be surpris'd that they set no other Limits to their Conquests, than merely their own Ambitions.

# VOYAGE

## INTO THE LEVANT.

By the KING's Express Command

keep their Subjects under an inability to revolt; and in a word to be affected to have a blind Obedience to punish with Severity; and to

### LETTER I

To Monsieur le Comte de Pontchartrain, Secretary of State, &c.

My Lord, and

If you had not taken a Resolution to make these Papers, I send you, publick, I should not presume to entertain you with a world of things, which you know much better than myself: But as you have oblig'd me to communicate to the Publick an Account of the State of the *Levant*, I believe you will not be displeas'd that I insert in the Letters I have the Honour to write to you, several things which are not generally known, or which have received

Of the Government and Policy of the Turks.



## A VOYAGE into the Levant.

some Change since the last Relations: I shall also endeavour to explain the true Causes of those Alterations. But it will be necessary first, to lay open, as I may say, the Foundations of the Empire of the *Turks*, and discover the Principles upon which their Government is establish'd.

THOSE who do not reflect on the Original of this Empire, discern at first sight, that the *Turkish* Government is extremely severe, and almost tyrannical: But if we consider that it began in War, and that the first *Ottomans* were, from Father to Son, the most formidable Conquerors of their Age, we shall not be surprized, that they set no other Limits to their Power, than merely their Will.

COULD it be expected that Princes, who ow'd their Greatness solely to their Arms, should divest themselves of their Right of Conquest, in favour of their Slaves? It is natural for an Empire, which is founded in a time of Peace, and the People of which make choice of a Chief to govern them, to be mild and gentle; and the Authority of it may, in a manner, be divided and shared. But the first Sultans owing their Promotion purely to their own Valour, and being full of Maxims of War, affected to have a blind Obedience, to punish with Severity, and to keep their Subjects under an Inability to revolt; and, in a word, to be serv'd only by Persons who stood indebted to them for their Fortune, and whom they could advance without Jealousy, and crush without Injustice.

THESE Maxims, which have continued among them for four Centuries, render the Sultan absolute Master of his Empire. In possessing the whole Revenues of it himself, he does but enjoy the Inheritance of his Ancestors, and if he has an absolute Power of Life and Death over his People, he regards them only as the Issue of his Forefathers Slaves. His Subjects also are so intirely perswaded of the same Opinion, that they make no resistance, but submit to the first Order which is sent to take away their Life or their Goods; and by a refin'd piece of Policy, it is insus'd into them in their very Cradle, that this Excess of Obedience is rather a Duty of Religion, than a Maxim of State. Under the Force of this Prejudice, the Prime Officers of the Empire themselves conclude it to be the highest Good-fortune and Glory to end their Days by the Hand or Order of their Lord. But the Savages of Canada are more

## Of the Government and Polity of the Turks.

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more easy and compos'd under this Circumstance than the *Turks*; for Letter I. without reading *Epictetus*, or the *Stoicks*, they naturally account Death a great Good, and deride us, who lament those who are appointed to die: they sing also in the middle of the Flames; and the quickest Pain affects them very little, because they are fill'd with Hope of entring upon a happier Life.

THE Grand Signior is ador'd by his Subjects, and wins them to him by the slightest Favours; for they have no Possessions, but what they hold of him. His Empire extends from the *Black Sea* to the *Red Sea*; he has the better part of *Africa*, is Master of all *Greece*, and even to the Frontiers of *Hungary* and *Poland*; and, in short, can boast that his Predecessors, or their Grand Vissiers, have besieg'd the Capital of the Western Empire, and have left only the Gulph of *Venice* between their Dominions and *Italy*. After this, would any Man believe there have been Sultans who have liv'd only on the Income of the Royal Gardens belonging to the Empire, tho even at present these Revenues amount but to an indifferent Sum? and that several have liv'd by the Labour of their own Hands? and that at *Adrianople* are shewn the Tools Sultan *Morat* us'd in making Arrows, which he sold for his own Profit in the Seraglio? The Courtiers, it is likely, paid dear enough for their Emperor's Work. One is very far from seeing the same Frugality now-a-days in a Prince's Palace.

FOR fear of being surpriz'd in an unguarded Posture, the Sultans have provided a Bulwark for themselves and their Successors, by instituting a formidable Militia, which is kept on foot as well in time of Peace as of War. The Janizaries and the Spahis balance the Power of the Prince, in such a manner, as absolute as it is, that they have sometimes had the Insolence to demand his Head: and they depose Emperors, and create new ones more easily than the *Roman* Soldiers did of old. This is a Curb upon the Sultans, and restrains their Tyranny.

THE Revenues of the Emperor are partly fix'd, and partly casual. The fix'd are the Customs; the Capitation impos'd upon the Jews and the Christians; the Excise upon all the Produce of the Soil; and the annual Tributes which the Cham of *Tartary* the less, the Princes of *Moldavia* and *Wallachia*, the Republick of *Ragusa*, and one part of *Mengrelia* and



*Russia* pay in Gold. To which must be added five Millions of *Livres* return'd from *Egypt*; for of twelve Millions furnish'd by that spacious Kingdom, in Sequins coin'd upon the spot, the Pay of the Soldiers and the Officers consumes four; and three more the Grand Signior sends to *Mecha*, for an usual Present, to maintain the Expences of the Religious Worship, and of filling the Cisterns of *Arabia* with Water, which are on the Road where the Pilgrims pass.

THE Treasurers of the Provinces receive the Duties of their several Districts, and defray all the Charges by Assignments from the Port. These return the Money which is in their hands every three Months to the Treasurers of the Empire, who are accountable to the Grand Visier for what they receive from the Provinces.

THE casual Revenues of the Grand Signior consist in Inheritances: For, according to the Laws of the Empire, the Prince is Heir both to great and small, to whom he hath given Pensions during their Life; and in like manner, to the Soldiers, if they die without Children. If only Daughters are left, he receives two Thirds of the Estate, not out of the Fiefs, for they belong naturally to the Prince; but out of the Lands independent of the Fiefs, as of the Gardens, the Farms, the Cash, the Moveables, and of the Slaves, the Clothes, Horses, &c. The Relations dare not offer to alienate any part of the Estate, for there are Officers establish'd to look after it; and if they should attempt it, the whole would be forfeited to the Sultan.

THE Spoils of the great Men of the Port, and the Bassa's rise to an immense Sum, and make it impossible to know the Amount of the Grand Signior's Revenues. Very often he does not stay for their dying a natural Death, or give them time to conceal their Treasure; but their Gold, and Silver, and Jewels, and their Heads, are carry'd at once to the Seraglio. Nor is the Removal of the Bassa's only of advantage to the Grand Signior; but he who succeeds a displac'd Bassa, pays for his Preferment a considerable Sum. All whom the Sultan gratifies also with a Viceroyship, or any Post of Consequence, are indispensably oblig'd to make him Presents, not according to their Riches, for the Persons advanc'd are frequently taken out of the Seraglio, where they had no opportunity of laying up any thing; but the Presents must be answerable

to the Favour they receive. The Present of the Bassa of *Cairo* is com- Letter I.  
puted at fifteen hundred thousand Livres, without reckoning seven or  
eight hundred thousand he must distribute to them who procur'd him the  
Government, and who have Interest enough to preserve him in it: these  
are the chief Sultanes, the Mufti, the Grand Visier, the Bostangi,  
Bashi, &c.

THESE Sums are not suffer'd to lie in the hands of the Treasurers,  
who might waste them or use them to their own Profit; but they are  
brought to the *Scraglio* into the Treasury-Royal, which is near the Hall  
of the *Divan*. It is divided into four Chambers; the first two of which  
are taken up with different Arms, and great Coffers of Vests and Furrs,  
Cushions embroider'd, and set with Pearls, with pieces of the finest Cloth  
of *England*, *Holland*, and *France*, and with Velvets, Brocades of Gold  
and Silver, and with Bridles and Saddles cover'd with precious Stones.

IN the third Chamber are kept the Jewels of the Crown, which are  
of an inestimable Price: the Staff which bears the Plume of Feathers is  
adorn'd with the richest Stones, and is in the Form of a Tulip; this is  
fasten'd to the Grand Signior's Turbant, who wears it there. If the Sul-  
tan desires to see any of his Jewels, the Chief Treasurer, accompany'd  
with 60 Pages belonging to that Chamber, gives notice to the Key-  
Keeper to attend at the Treasury-Door; and first the Treasurer examines  
whether the Seal he plac'd the last time upon the Lock be entire; after  
which, he orders the Key-keeper to break it, and open the Door; and  
acquaints him which of the Jewels it is the Grand Signior demands; and  
receiving it, goes away to deliver it to him immediately. In this Cham-  
ber are lodg'd also the noblest Harneffes, and the richest Arms in the  
World: the Sabres, and Swords, and Poinards glitter with Diamonds,  
Rubies, Emeralds, Turquoises, and Pearls. These seldom lie long here,  
but are generally circulated; for in proportion as the Emperor has given  
any of them to the Bassa's, he receives others from them, when they  
die, or are remov'd.

THE fourth Chamber is properly the Publick Treasury: It is full  
of strong Coffers, arm'd with Bands of Iron, and secur'd every one with  
two Locks; in these are put all the pieces of Gold and Silver. The Door  
of the Chamber is seal'd with the Grand Signior's Signet, who keeps



one of the Keys, and the other is in the hands of the Grand Visier. Before they proceed to take off the Seal, it is certified very strictly that it has suffer'd no Alteration, and this is commonly done upon Council-Days; at which time they lock up the new Receipts in the Coffers, and take out Sums appointed for the Payment of the Troops, and other Services; after which, the Grand Visier applies the Emperor's Signet again.

AS to the Gold, that passes into the Grand Signior's Privy-Treasury, which is a subterraneous Vault, in which no one enters beside the Prince, attended by some Pages of the Treasury: The Gold is put into Bags of Leather, containing fifteen thousand Sequins apiece, and the Bags are deposited in strong Chests. When it appears there is Gold enough in the fourth Chamber to fill two hundred Bags, the Grand Visier signifies it to his Highness, who repairs thither to see them remov'd into his Privy-Treasury, and to seal them up himself. At that time he ordinarily makes his Largeesses, both to the Pages who wait on him in the Privy-Treasury, and to the great Men who follow him to the Door, and stay behind in the fourth Chamber with the Grand Visier.

IF the Wars exhaust these Sums, or the State is in a pressing Necessity, the Treasures of the Mosques, which are kept in the Castle of the Seven Towers, are still a noble Supply to the Emperor.

THE Mosques are rich, especially that which is call'd the *Royal*; after the Officers are paid out of these Religious Revenues, the Remainder of the Money is put into that Treasury, of which the Grand Signior is the principal Guardian. This sacred Treasure, it is true, cannot be made use of, unless for the Defence of their Religion; but does not such an Occasion offer it self at every turn in the Wars with their Neighbours, who are either Christians or Schismatical Mahometans? And the Musti knows not how to disapprove the applying of this Money to such a War.

THERE is no Prince who is serv'd with more Respect than the Sultan. Such a Veneration for him is inspir'd into those who are educated in the Seraglio; and their Condition requires from them so much Fidelity and Devotion to his Person, that he is not only regarded as the Lord of the World, but even as the Sovereign Arbitrer of every Man's

Good

## Of the Government and Polity of the Turks.

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Good and Evil in particular: the Palace therefore is fill'd only with a Letter I. Train of Creatures entirely consecrated to him. They may be divided into five Classes; the *Eunuchs*, the *Ichoglans*, the *Azamoglans*, the *Women*, and the *Mutes*; to whom may be added, the *Dwarfs* and the *Buffoons*, who deserve not to be accounted a distinct Class by themselves.

THE *Eunuchs* have the Charge of the whole Palace, and are in the highest Confidence; being incapable of pleasing the Fair Sex, and disengag'd from Intrigues of Love, they resign themselves wholly to Ambition, and the Care of enriching their Fortune. They are easily distinguish'd by their Colour; for some are Black, and others are White. The White are employ'd in serving the Person of the Prince, and overseeing the Education of the Children of the Seraglio. The Black are the more unhappy, for they are always shut up in the Apartments of the Women. They are forc'd to use a Pipe in making Water, being depriv'd of the natural Conveyance in their Infancy: for the Sultans were jealous of them, while the Operation was perform'd in any other manner; and to cure this extravagant Imagination, they are cut smooth close to the Belly. The Operation is not without danger, and costs many of them their Lives: But the Eastern People and the *Africans* sacrifice every thing to their Jealousy. Yet after this barbarous Precaution, they scarcely suffer the poor Wretches to cast their Eyes upon their Women, and commonly permit them only to stand Centinel at the outer Door of the Chamber.

THE Chief of the White *Eunuchs*, who has been handled in his Youth as severely as the rest, is the great Master of the Seraglio; he has the Inspection of all the Pages of the Palace, and all Petitions, which are to be presented to the Prince, are deliver'd to him: he is in the Secret of the Cabinet, and commands all the *Eunuchs* of his own Complexion. The principal of these *Eunuchs* are, 1. The Great Chamberlain, who is first of the Officers of the Chamber. 2. The Deputy-Supervisor of the Pages Apartments, and other Buildings of the Palace: He never stirs out of *Constantinople*, and gives his Orders to others who follow the Grand Signior abroad. 3. The Privy-Treasurer, who keeps the Jewels of the Crown, and one of the Keys of the Secret Treasury, and commands all the

*The Chief of  
the White Eunuchs.*



the Pages of the Treasury. 4. The Grand Expenditor of the Seraglio, who is also Great Master of the Wardrobe: it is his Charge to look to the Sultan's Sweet-meats and Drinks, the Syrups and Sherbet, and the Counter-poisons or Antidotes, as the Treacle and Bezoar, and other Drugs; he takes care also of the Grand Signior's *Porcelain* and *China* Ware. The other White *Eunuchs* are Preceptors to the Pages, the first Priest of the Palace-Mosque, and Overseer of the Infirmary.

The Chief of  
the Black Eu-  
nuchs.

THE Chief of the Black *Eunuchs*, who may be call'd, *The Eunuch*, by way of eminence, has the absolute Command of the Women's Apartment; and all the Black *Eunuchs*, who are plac'd there for a Guard, obey him blindly. He has the Super-intendence of the Royal Mosques of the Empire, and disposes of all the Offices which belong to them. The principal Black *Eunuchs* are, the *Eunuch* of the Queen-Mother; the Intendant or Governour of the Princes of the Blood; the Comptroller of the Queen-Mother's Treasury, the Steward of her Perfumes, Sweet-meats and Liquors; the two Chiefs of the Great and Little Chamber of the Women; the Head-Janitor of their Apartment; and the two Priests of the Royal Mosque, whither the Women resort to Prayers.

Ichoglans and  
Azamoglans.

THE *Ichoglans* are young Men, bred up in the Seraglio, not only to serve about the Prince, but to fill, in time, the first Posts of the Empire. The *Azamoglans* are train'd up there for inferior Employments.

THAT Honours may not become hereditary or successive, or any Family be advanc'd which may be able to form a considerable Party; the Children of the Vissiers and Bassa's are so far from succeeding their Fathers, that it is ordain'd they shall not rise above the Degree of Captain of a Gally; and if there are Instances of the contrary, they are very rare. It is not long since the Emperors employ'd such only as had neither Relations nor Friends in the Seraglio: And out of the distant Provinces were continually sent thither Numbers of Christian Children taken in the War, or levy'd by way of Tribute in *Europe*, for those of *Asia* were exempted; the most beautiful and well-made were chosen, and such as appear'd to have the greatest Spirit and Sense. Their Names, Age, and Country were register'd; and the unhappy Infants soon forgetting Father and Mother, Brothers and Sisters, and their Country it self,

self, becomes wholly devoted to the Person of the Sultan. At present Letter I. this Tribute of Children is discontinued; not out of favour to the *Greeks*; but because the *Turks* themselves give Money to the Officers of the Seraglio, to have their own Children admitted there, in prospect of their arriving to the highest Places in the Empire. According to the best of their Capacity, these Children think of nothing but how to please those who have the Care of their Education, in order to merit the Favour of the Court. The Emperor frequently makes his Choice of them, according as they are presented, or appoints them to be review'd by the Heads of the White *Eunuchs*, who are good Physiognomists: the greater part of them are kept at *Constantinople*; but some, I have been inform'd, are sent to *Adrianople* and *Prusa* in *Asia*: the most Graceful continue among the *Ichoglans*, and the others are distributed among the *Azamoglans*.

IN the first place they are requir'd to make a Profession of Faith, and are circumcis'd; during which Operation they repeat, *There is no God but God, and Mahomet is the Messenger of God*. They are bred with an exemplary Modesty, and are no less submissive and obedient, than the Novices among our Religious: they are chastis'd severely for the smallest Faults by the *Eunuchs* who overlook their Behaviour, and are strictly held for fourteen Years under these Preceptors Eyes. Instead of whipping, they receive the Bastinado upon the Soles of their Feet; which is so severely inflicted for some Transgressions, that they expire under the Blows. The *Eunuchs* are very cruel, and being vex'd at their own miserable Condition, discharge their Anger upon those who have not suffer'd in the same kind. These unhappy Youths therefore are forc'd to bear all their capricious Humours, and never leave the Seraglio till their time is finish'd, unless they are willing to quit the Society; and then they lose their Fortune, and receive but a trifling Acknowledgment at their Departure. The Seraglio is perfectly a Republick, the Members of which have Laws and Customs peculiar to themselves. Both those who command there, and they who obey, have no Notion of Liberty, and have no Commerce with the Inhabitants of the City; and the *Eunuchs* never stir out thither, but to execute their Orders. The Sultan himself is in a manner a Slave to the Pleasures of his Palace. He alone, and some of his Mistresses, are heartily merry, the rest are dull and sad.



*The Ichoglans* THE *Ichoglans* are divided into four Chambers, which are beyond the Hall of the Divan, on the left side of the third Court. The first, which is call'd the Little Chamber, contains ordinarily 400 Pages, who are all subsisted at the Grand Signior's Charge, and receive every one four or five Aspers a day for their Pay. But the Education which is given them, is beyond any Price: Nothing is inculcated to them; but Civility, Modesty, Politeness, Accuracy, and Honesty; above all, they are taught to keep silence, to hold down their Eyes, and fold their Hands across their Breast. Beside Masters to teach them to read and write, there are some whose Care it is to instruct them in their Religion, and especially to shew them to say their Prayers at the stated Hours.

AFTER six Years Practice, they pass to the second Chamber with the same Pay and the same Habit, which is of common Cloth; they continue here also the same Exercises, but apply themselves more particularly to Languages, and whatever may improve and brighten their Wit. The Languages are the *Turkish*, the *Arabian*, and the *Persian*. As their Strength comes on, they put them to draw the Bow, to shoot, to throw the Dart, to handle the Pike or the Lance, to mount on Horseback, and every thing belonging to the Art of Riding; as to dart on Horseback, to discharge their Arrows before or behind, on the right hand and on the left. The Grand Signior takes a pleasure in seeing them fight on Horseback, and rewards those who shew the greatest Skill. The Pages continue four Years in this Chamber before they remove to the third.

IN that they learn to sew, embroider, and make Arrows; and here they also spend four Years, in order to become the better qualify'd to wait on the Sultan. To this end, beside Musick, they practise Shaving, paring the Nails, folding Vests and Turbants, attending in the Baths, washing the Grand Signior's Linen, and keeping Dogs and Birds.

DURING these fourteen Years of Noviciate, they never speak to one another but at certain Hours, and their Discourses are modest and grave: If they go to see one another at any time, it is under the Eyes of the Eunuchs, who follow them continually. In the Night, not only their Chambers are illuminated, but the Eyes of those *Argus's*, who are incessantly walking the Round, discover all that passes. Between every six Beds lies an Eunuch, who crecks his Ears at the least Noise.

## *Of the Government and Polity of the Turks.*

II

**O**UT of this Chamber are taken the Pages of the Treasury, and those Letter I. who serve in the Laboratory, where they prepare the Treacle, the Cordials, and fine Liquors of the Emperor: and it is not till after an Examination of their Abilities and Sense, that they are permitted to attend his Person. Those who seem not to have sufficient Capacity, are sent back with a slight Gratuity, and are generally entred among the Cavalry, which is the Fortune of such also who do not hold out thro' the whole Probation; for the infinite Constraint, and the Blows of the Bartoon often cause them to renounce their Station. This third Chamber is reduc'd to about two hundred Pages, whereas the first has four hundred.

**I**N the fourth there are but forty in Number, who are well-made, polite and modest, and thorowly prov'd in the three preceding Classes: their Pay is double, and amounts to near nine or ten Aspers a day. They are dress'd in Satin and Brocade, or Cloth of Gold, and are properly Gentlemen of the Chamber. They make their court with the utmost Application, and have a liberty of visiting all the Officers of the Palace: but the Prince is their Idol; for they are of a proper Age for Ambition after Employments and Honours. There are some of them who never leave the Sultan, but when he goes into the Apartment of the Women, namely, they who bear his Sabre, his Cloak, his Vessel of Water to drink, and to make the Ablutions, and he who carries the Sherbet, and holds the Stirrup when he mounts on Horseback or alights. The other Officers of the Chamber, who are less about the Prince's Person, are, the Master of the Wardrobe, the Chief Master of the Palace, the Chief Barber, he who pares his Nails, and he who takes care of his Turbant, the Secretary of his Orders, the Comptroller-General of the Household, and the Chief Supervisor of the Dogs. All these Officers expect to rise to the first Posts, and with reason, for it is natural to recompense those whom we see every moment.

**N**O Method seems better fitted to form skilful and great Men, than the Education which is given to the Pages of the Seraglio; who pass, as one may say, thro a course of all the Virtues: nevertheless, in spite of all their Pains, when they are advanc'd to great Stations, they appear to be indeed mere Scholars, who want to be taught how to command, after they have learn'd how to obey. And tho the *Turks* imagine God gives Pru-



dence, and the other necessary Talents, to those whom the Sultan raises to high Employments. Experience often testifies the contrary. What Capacity can Pages have, who are train'd up among Eunuchs; who treat them with the Bastinado for so long a time? Would it not be better to promote Youth by degrees, in an Empire where no regard is had to Birth? Besides, these Officers pass, at a step, from a state of the utmost Uneasiness and Constraint, to such an extraordinary Liberty, that it is impossible they should not let loose their Passions; and yet they are intrusted with the Government of the most important Provinces. As they have neither Abilities nor Experience to perform the Duties of their Charge, they trust to their Deputies, who are commonly great Robbers, or Spies of the Grand Visier, to send him an account of their Conduct. These New Governours are forc'd also to pass thro the hands of the Jews; for as they have nothing when they come from the Seraglio, they have recourse to those Usurers, who lead them to all manner of Rapine and Extortion. Beside the Presents a new Bassa must make to the Grand Signior, the Sultanesses, and the principal Men of the Port, he is also to provide for his own Living. The Jews alone are able to advance him the Money; and these honest Pilferers will not furnish a Piece, but at *Cent. per Cent.* This Evil would not be so extreme, if they would be content to receive it again by little and little: but as they are afraid every moment the Bassa should be strangled or remov'd, they never let the Debt grow old, and the People must be squeez'd to repay them.

Y E T, if the Bassa is suffer'd to remain there several Years, it is no Advantage to the Province; for if he is a Man of Understanding, he labours not only to discharge the Debt he contracted at his receiving the Government, but to raise a Fund sufficient for his Expences; and especially to oblige his Protectors at Court; without whom, instead of being advanc'd he wou'd infallibly be recall'd, let him behave himself as he will. Moreover, the Jew, or the *Chifou*, as the *Turks* call them, manages his Game all the while; and all the Money of the Bassa's House, not to say of the whole Province, goes thro his hands. The Avarice of Sultan *Morat* was truly the Source of all these Disorders: for it was he who introduc'd the Custom of receiving Presents from the Great Men whom he promoted; and these, to make themselves whole again, practis'd the same towards their



Inferiours: since which time, every thing is open to the highest Bidder. Letter I. Sultan *Solyman* also, who had a wonderful Affection to his Sisters and his Daughters, marry'd them to the Chief Officers of the Port, contrary to the Usage of his Predecessors, who bestow'd them on the Governours of very distant Provinces. The Husbands of these Sultaneesses, under their Ladies Protection, made it their Business to get what they could from every one, to supply the Expences of their Comforts. These Disorders, it is visible, are able to ruin the Empire; but the Evil is beyond a Cure: for the Emperor himself, the Sultaneesses, the Favourites, and the Great Ones of the Port, enrich themselves wholly by this sort of means; and the Inferiours succeed in no Suit, but by submitting to their Extortions. It is not surprizing therefore, that this great Empire should at present be in a kind of Declension.

FROM the *Ichoglans* we must pass to the *Azamoglans*, for these last are only the Refuse of the former. In these the Qualities of the Body are regarded more than those of the Mind. If they happen to want Persons for this Service, they purchase them from the *Tartars* of *Tartary* the *Lessi*, who are continually making Inroads upon their Neighbours to carry off Children. These Children are bred under the Discipline of the White Eunuchs, as well as the *Ichoglans*. After the Circumcision, and the Profession of Faith, they instruct them in Matters of their Religion, and especially in their Prayer, which is the only Language, as the *Turks* say, with which Men speak to the Lord; and those who are inclin'd, are taught to read and write. Their Habit is Cloth of *Salonica*, blue and very coarse; and their Caps are yellow Felt, and shap'd like a Sugar-Loaf. Their first Exercises are Running, Wrestling, Leaping, or Pitching the Bar: after this, they are appointed in the Seraglio to be Porters, Gardiners, Cooks, Butchers, Grooms, Waiters in the Infirmary, Wood-Cleavers, Centinels, Footmen, Archers of the Guard, and Rowers of the Grand Signior's Gally: and many of them are employ'd to clean his Arms; others, under the Direction of the *Arabs*, to take care of his Tents; and some look after the Baggage and the Chariots. But whatever be their Employment, their Pay is but from two Aspers a day, to seven and a half; out of which they are oblig'd to subsist themselves, for the Sultan allows them only Cloth and Linen. They live with a surprizing Oeconomy in their Chambers.

bers. The Janizary-Aga reviews them from time to time, and enters those whom he likes among the Janizaries of the Port. Some of them become Spahis; but neither these nor the others are lifted, till after their Bodies are thoroughly harden'd to Labour, and are able to endure all the Fatigues of War, by being accustom'd to bear Cold and Heat, to cleave Wood, carry Burdens, and cultivate the Ground; and, in a word, to execute the lowest and most painful Drudgeries: A great many are sent into *Asia*, among the Peasants, to learn Agriculture.

THOSE who remain in the Seraglio, are lodg'd by the Sea-side, under Sheds: the principal of them are the *Bostangis*; or Gardiners, the Chief of whom is chosen out of these, and is call'd the *Bostangi-Bashi*; he is one of the most powerful Officers of the Port, tho' his Place, at first view, seems not of the highest Honour: but as he has the Prince's Ear, and waits upon him often in his Gardens, it is in his power to do good Offices or ill; and on that account he is courted by the first Men in the Empire. Beside his Apartment by the Sea, the *Bostangi-Bashi* has a fine Kiosk upon the *Bosphorus*: he is Super-intendant of the Grand Signior's Gardens and Fountains, and Governour of all the Villages along the Channel of the *Black Sea*: he commands above ten thousand *Bostangis* or Gardiners, who are in the Seraglio, or in the Royal Houses about *Constantinople*: he has the Charge of that Quarter of the *Bosphorus*, where the *Franks* inhabit; and punishes severely the Mussulmans and the Christians who are drunk, or caught in the Company of Women: but the most honourable part of his Function is, to hold the Helm of the Sultan's Barge, when he diverts himself upon the Water, and to serve him with his Back, instead of a Footstool, as he mounts his Horse, or alights, when he rides a Hunting, or to take the Air.

EVERY Friday the Head-Gardiners give an account to the *Bostangi-Bashi*, of the Money arisen by the Fruits of the Grand-Signior's Kitchen-Gardens; this Money is properly the Prince's Patrimony, for it is appointed for his Table. The Sultan often takes a pleasure in seeing the Gardiners work: but this is when he is alone; for if he is accompanied with any of the Sultaneſſes, those poor Drudges vanish in an instant, or lie as close to the Ground as they are able: it would be a Crime beyond Remission in them, to be seen at such a time; and the wretched *Bostangi* thus



thus taken, would be put to death upon the spot. The Honour of appearing in the Presence of the Women, is granted to none but the Black Eunuchs, who are capable of giving neither Temptation nor Jealousy. Letter I.

IT is said at *Constantinople*, that *Renunculus's* are the chief Ornament of the Flower-Gardens of the *Seraglio*; but there are very few of these Flower-Gardens, in comparison of the Number of Kitchen-Gardens and Orchards, in which almost all the sloping and low Ground of the Palace is laid out. The Orchards are over-run with Cypress-Trees, and Pines, and Brambles; but it is natural in the *Turks* to neglect their Gardens, or at least to take care only of their Melons and Cucumbers. There are whole Families who live upon nothing but Cucumbers above half the Year: they eat them raw, without peeling, like Apples; or else they cut them out in thick slices, not to dress them in a Salad, but to throw them into a Basin of very sour Milk; and after they have eat plentifully of it, they drink a great Pot-full of fresh Water. These Fruits are admirable, and never occasion the Gripes. The Pages of the *Seraglio* dare not enter into the Places where these are set, ever since *Mahomet II.* caus'd even seven to be ript up, to discover who had eat one of his Cucumbers.

BESIDE the Officers already mention'd, the Sultans have also in their Palace two sorts of People, who serve to divert them, namely, the *Mutes* and the *Dwarfs*. The Mutes of the *Seraglio* are a Species of rational Creatures by themselves: For, not to disturb the Prince's Repose, they have invented a Language among themselves, the Characters of which are express'd by Signs alone; and these Signs are understood by Night as well as by Day, by touching certain Parts of their Body. This Language is so much in fashion in the *Seraglio*, that they who would please there, and are oblig'd to be in the Prince's Presence, learn it very carefully: for it would be a want of the deep respect they owe him, to whisper one another in the Ear before him. *The Mutes.*

THE *Dwarfs* are perfect Apes, and make a thousand Grimaces among themselves, or else with the Mutes, to set the Sultan a laughing, who sometimes does them the honour to give them several Kicks with his Foot. Whenever they meet with a Dwarf who is born deaf, and consequently dumb, they esteem him as a very Phenix of the Palace, and admire *The Dwarfs.*



mire him beyond the most graceful Man in the World, especially if the Baboon is an Eunuch also. And these three Defects, which ought to render a Man contemptible in the last degree, make him the most compleat of all Creatures, in the Eyes and Judgment of the *Turks*.

*The Women of  
the Seraglio.*

I OUGHT now to speak of the Women of the Seraglio, but in that I must be excus'd; for they fall no more under the Knowledge of the Senses, than so many pure Spirits. These Beauties are entirely reser'd to entertain the Sultan, and vex the miserable Eunuchs. The Governours of the Provinces make presents to the Grand Signior of the loveliest Girls in the Empire, not only to ingratiate themselves with him, but to plant some Creatures of their own also in the Palace, who may be able to procure them an Advancement. After the Sultan's Death, the Women whom he honour'd with his Embraces, and their eldest Daughters, are remov'd into the old Seraglio of *Constantinople*; the younger are sometimes left for the new Emperor, or are marry'd to the Bassa's. However, since it is a Crime to see those who remain in the Palace, very little regard can be given to what is written about them: for tho' Means might be found to get into the Seraglio; yet, who would be willing to die for a Glance of his Eyes so unhappily employ'd? Whether these Ladies also enter the Sultans Bed at the Feet, as some would have us believe, or at the Side, I shall not determine; but content my self with accounting them the least unfortunate Slaves in the World: Liberty is always preferable to so slender and trifling a Happiness.

WHAT can one say concerning a Place, where even the Prince's chief Physician is admitted to visit the Women who are sick, with the greatest difficulty? The Physician also can neither see them, nor be seen by them; nor is he suffer'd to feel their Pulse, but thro' a piece of Gauze or Crap; and very often he cannot distinguish whether it is an Artery or a Vein which beats. The Women also who look after the sick, dare not acquaint him with what passes; for they fly the Room in all haste, and no one stays about the Bed but the Eunuch, to prevent the Physician from seeing his Patient, and to lift up just the Edge of the Curtain, as far as they shall think necessary for the sick Creature to put out her Arm. If the Physician should require to view so much as the tip of her Tongue, or to touch any part, he would be stabb'd upon the spot. *Hippocras-*

## Of the Government and Polity of the Turks.

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res, with all his Knowledge, would have been strangely embarrass'd, if there had been Mussulmans in his time: For my self, who have been bred up in his School, and according to his Maxims, I was extremely at a loss how to behave towards the Great Men, when I was call'd in, and visited the Apartments of their Wives: these Apartments are just like the Dormitories of our Religious, and at every Door I found an Arm cover'd with Gawse, thrust out thro a small Loop-hole made on purpose. At first I fancied they were Arms of Wood or Brass, to serve for Sconces, to light up Candles in at Night; but it surpriz'd me when I was told, I must cure the Persons to whom those Arms belong'd.

IT is a false Notion, that the Jewish Women can go into all the Apartments of the Women of the Seraglio, to sell their Jewels: they are allow'd to come no farther than into a certain Hall, where they drive their Trade, nor is the Door open'd to them, till the Eunuchs have search'd them heedfully; and a Man who should be catch'd in a Woman's Habit, would have his Throat cut in an instant, and a Christian Woman would be us'd very scurvily. The Eunuchs alone pass to and fro upon the Messages, and carry in the Jewels, and bring back the Money; and they understand well enough how to pay themselves for their pains. After all, what Use can these Eunuchs make of their Money, who have neither Relations nor Friends, and who can reap no other pleasure from it than to handle their Gold, and devour it with their Eyes? Their principal Aim, they say, is to secure their Lives at the Revolutions which happen upon the Sultan's Death; but they are very seldom in danger, who look to the Women.

THE other Officers, who take care of the Seraglio, of whom I am to speak, are the Surveyor of the Baths; the Grand Falconer, whose Officers carry a Hawk upon their right Fist; the Grand Huntsman, who has under him above twelve hundred Dog-keepers; the Governour of the Hounds and the Setting Dogs; the Governour of the Grey-hounds, the Mastiffs, and the Spaniels; the Grand Quarry, who has two chief Quarries under him, who command a great many Officers, and those also an infinite number of Grooms; for there is no Place, where Horses are more valued, than in *Turky*. They feed them with a little Barley and minc'd Straw, which they give them Evening and Morning in a small quantity,

*The Surveyor  
of the Baths,  
&c.*



tity, and the rest of the Day they travel on briskly, and thereby become capable of holding out extraordinary Courses: It is said also, that the Horses which come from *Arabia*, and from about *Babylon*, will travel thirty Leagues without resting; they have admirable Legs, but no Hips nor Chest.

*The Capigi's.* I MUST not forget two other sorts of Officers, who are of wonderful Use to the Grand Signior, as well within as without the Seraglio; and these are the *Capigi's* and the *Chiaus's*: The Body of the *Capigi's* on Porters consists of about four hundred, commanded by four Captains of the Port, who are every one upon Guard in turn upon Council-Days. The Pay of the Porters is fifteen Aspers a day: their Habit is like the Janizaries, but they have no Horns before their Bonners. Fifty of these *Capigi's* are upon Duty every day at the Gate of the first Court of the Seraglio, and as many more at the Gate of the Court of the Divan. When the Grand Signior is dissatisfied with the Conduct of a Viceroy or Governour, he sends one of these *Capigi's* with an Order to demand his Head. The *Capigi* strikes it off, after he has strangled him; and seasons it with Salt, to preserve it, if the Road is very long, and carries it in a Sack to the Sultan: so that these *Capigi's* are perfectly Executioners.

*The Chiaus's.* THE *Chiaus's* are employ'd in more honourable Commissions; they carry the Emperor's Orders over his whole Dominions, and are charg'd with the Letters he writes to Sovereign Princes: they are, as it were, Exempts of the Guard to the Grand Signior. Their Number is about six hundred Men, commanded by a Chief, who is call'd the *Chiaus-Bachi*. This Officer performs the part of Grand Master of the Ceremonies, and Introductor of Ambassadors. On the Days of the Divan, he places himself at the Door of the Grand Signior's Apartment, with the Captain of the Guard then in waiting. The Pay of the *Chiaus's* is from twelve Aspers a day, to forty. They are at the Command of the Grand Visier, the Visiers, and the Beglerbeks, and even the Bassa's: but the Rank of those whom they serve, is distinguish'd by the Apple at the top of their Staff; which, for the principal Officers, is of Silver, but for others, of Wood. The greater part of the *Chiaus's* do the Duty of Serjeants, in citing Parties to appear before the Divan, and to meet and agree Matters among themselves: they never lay down their Staff, or their Bon-

ner :

# Of the Government and Polity of the Turks.

Letter I.

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net: the Bonnet is very large, and is like the Bonnet of Ceremony of the first Officers of the Empire.

IT is time, my Lord, that I should inform you concerning the Officers who dwell out of the Palace, and who never come there, but when they are summon'd, or the Duty of their Place calls them. At the head of his Ministers the Sultan places the Grand Visier, who is, as it were, his Lieutenant-General; with whom he divides, or rather to whom he leaves the Care of the whole Empire. The Grand Visier is not only intrusted with the Finances, with foreign Affairs, and the Administration of Justice in Civil and Criminal Matters, but also with the Conduct of the War, and the Command of the Armies. A Man who is capable of sustaining so great a Burden as he ought, is very uncommon: yet, there have been found Men, who have executed this Charge so skilfully, that they were the Wonder of their Age. The *Cuperli's*, Father and Son, were triumphant both in Peace and War, and, by a Policy almost unknown before, dy'd quietly in their Bed. *Cuperli*, their Relation, who was kill'd in the Battle of *Salankemen*, was also a great Man; and, had he liv'd, would perhaps have protected the State from the Revolutions with which it is still threatned. This Empire, which at this day seems to be declining, stands in need of such Ministers.

The Grand Visier.

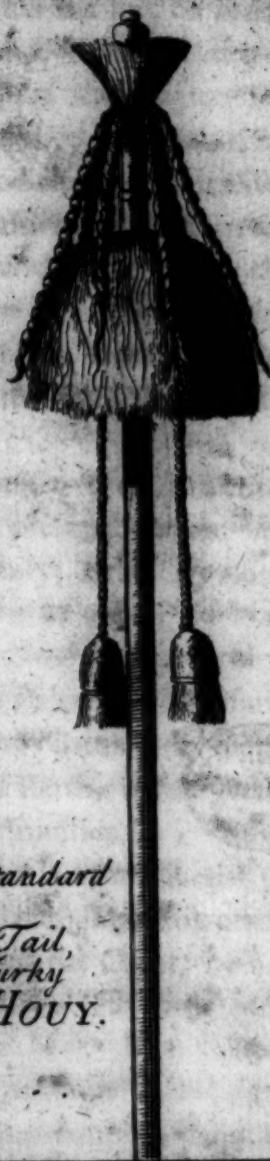
WHEN the Sultan names a Grand Visier, he puts into his hands the Seal of the Empire, upon which is engraven his Name: this is the Badge of the first Minister; he carries it always in his Bosom. He dispatches all his Orders with this Seal, without consulting or giving an account to any one. His Power is unlimited, unless with respect to the Troops, whom he cannot punish without the Concurrence of their Commanders. Excepting this, Affairs of all sorts are brought before him, and are decided by his Judgment. He disposes of all Honours, and all the Posts of the Empire, except those of Judicature. The Entry of his Palace is free to all the World, and he gives Audience even to the meanest of the Poor. Yet, if any one thinks he has great Injustice done him, he may make his way to the Grand Signior himself, by putting Fire upon his Head; or else he fixes his Petition upon the end of a Reed, and so carries his Complaint to the Sultan.



THE Grand Visier appears in his high Station with a world of Magnificence: he has above two thousand Officers or Domesticks in his Palace, and never shews himself in publick, but with a Turbant adorn'd with two Plumes of Feathers, charg'd with Diamonds and precious Stones; the Harness of his Horse is set with Rubies and Turquoises, and his Housling is embroider'd with Gold and Pearls. His Guard is compos'd of about four hundred *Bosnians* or *Albanians*, whose Pay is from twelve to fifteen Aspers a day: some of these attend him on foot, when he goes to the Divan; but when he marches into the Field, they are well mounted, and carry a Lance, a Sword, a Hatchet, and a pair of Pistols. They are call'd *Dels*, that is, *Fools*, because of their fantastical Airs, and their Habit, which is ridiculous; for they have a kind of Seaman's Jacket.

THE Grand Visier is preceded by three Horse-Tails, on the top of each of which is a gilded Apple: this is the Military Ensign of the *Ottomans*, which they call *Thou* or *Thouy*. For a certain General of this Nation, they say, being at a plunge to rally his Troops, who had lost all their Standards, thought of this Device, to cut off a Horse's Tail, and erect it on the point of a Lance: the Soldiers flock'd in to this new Ensign, and came off with Victory.

WHEN the Sultan honours the Grand Visier with the Command of an Army, he takes out one of the Plumes of his own Turbant, at the head of the Troops, and delivers it to him to place in his own. And it is not till after this Mark of Distinction, that the Soldiers acknowledge him for their General; and he has the Power to confer all vacant Posts, even Viceroyships and Governments, upon the Officers who serve under him. In a time of Peace, tho the Sultan disposes of the chief Employments, yet the Grand Visier continues to have a mighty Influence in procuring them to be dispos'd to whom he thinks fit; for he writes to the Grand Signior, and receives his Answer immediately: it is in this manner that he advances his own Creatures, or avenges himself upon his Enemies, whom he is able to get strangled, purely by the Representation he makes to the Emperor about their ill Behaviour. He frequently visits the Prisons by Night, and always takes an Executioner along with him, to put to death those he judges culpable.



*A Turkish Standard  
or  
Horse—Tail,  
call'd in Turkey  
Hou or Houy.*





THE stated Salary allow'd to the Grand Visier is but twenty thousand Crowns, yet he enjoys an immense Revenue. Not an Officer in this vast Empire, but makes him considerable Presents, either to obtain or keep his Post: This is a sort of indispensable Tribute. The principal Enemies of the Grand Visier are those, who, next to the Sultan, command in the Palace, as the Sultana-Mother, the Chief of the Black Eunuchs, and the Favourite Sultaneſs: for these are ever contriving to sell the great Offices; and that of Visier being the highest, they watch him narrowly, even in his minutest Actions: and as much as he is trusted, he is encompass'd with Spies; and the Powers which are against him, sometimes engage the Soldiery to mutiny, who under a pretence of some Grievances, demand this Minister's Head, or his Depoſal: upon which, the Sultan resumes the Seal, and sends it to him whom he chuses to succeed.

THIS Prime Minister therefore is, in his turn, oblig'd to make rich Presents, in order to preserve himself in his Post. The Grand Signior is draining him perpetually, either by honouring him with Visits, for which he pays very dear, or by asking of him from time to time considerable Sums. The Visier also puts every thing to Sale, to furnish himself for these Expences: his Palace is the Market where all Favours are sold; but he uses a world of Caution in managing the Traffick; for Turkey is the only Place in the Earth, where Justice is often well observ'd in the midst of the greatest Injustice.

IF the Grand Visier is of a Martial Genius, he finds his account better in War than in Peace. Tho' his commanding the Army obliges him to be at a distance from the Court, he has his Pensionaries, who act for him in his Absence; and a War with Strangers, provided it go not too far, is more favourable to him than a Peace, which may occasion one at home. The Militia is then busy'd in defending the Frontiers, and the War leaves them no time to think of an Insurrection; for the most turbulent and ambitious Spirits, being eager to distinguish themselves by extraordinary Actions, often fall in the Field: Besides, this Minister has not a more proper way to win the Esteem of the People, than by fighting against the *Unbelievers*.



*The Vifiers of  
the Bench, or  
the Council,  
and the Bassas  
of the Three  
Horse-Tails.*

AFTER the first Visier, there are six others, who are call'd simply Visiers, Visiers of the Bench or of the Council, and Bassa's of the Three Horse-Tails, because three Horse-Tails are carried before them when they march, whereas there is only one borne before the ordinary Bassa's. These Visiers are Men of Wisdom and clear Judgment, and knowing in the Law, and assist at the Divan; but they never deliver their Opinion upon the Affairs which are treated there, unless requir'd by the Grand Visier, who often summons a secret Council of the Musti also, and the Cadilequers or Justices-General. The Stipend of these Visiers is two thousand Crowns per annum: The Grand Visier commonly refers Matters of small consequence to them, as well as to the ordinary Judges; for as he is in a manner the Interpreter of the Law, in Points not regarding Religion, he generally follows only his own Opinion, either out of Vanity, or to shew the Credit he possesses.

*\* A Court of  
Justice, and a  
Council.*

THE Grand Visier holds a \* Divan in his own House every day, except Friday, which is a Day of Rest with the *Turks*. During the Remainder of the Week, he goes four times to the Divan of the Seraglio, viz. on Saturday, Sunday, Monday, and Tuesday: he is preceded by the Chiaus-Bachi, and some of the Chiaus's, and several Virgers, accompanied by the chief Lords of the Empire, and follow'd by his *Albanian* Guard, and above four hundred Persons on horseback, who march thro an infinite Croud of People, making a thousand Acclamations for his Prosperity. On the Days of the Divan, an Hour before Sun-rising, three Officers mounted, place themselves before the Seraglio, to make certain Prayers there, while they wait for the Arrivall of the Ministers, whom they salute by Name, with a loud Voice, as they pass along. At the sight of the Palace, the Bassa's forget their Gravity, and when they are thirty or forty Paces from the Gate, fall a galloping, and range themselves on the right side of the first Court, to expect the Grand Visier: the Janizaries and the Spahi's are planted in the second Court under the Gallerys, the Spahi's on the left side, and the Janizaries on the right. The whole Train dismounts in the first Court, and passes on to the second; but the Gate of the Divan is not open'd till the Grand Visier arrives, and after a Priest has made the Prayer for the Souls of the Emperors deceas'd, and for the Health of him who reigns.

THOSE

THOSE who have Business at the Divan, enter the Hall in a throng; Letter I.  
The Visiers and Justices-General, out of Respect, enter not, except with  
the Grand Visier; and then the whole Assembly prostrate themselves on  
the Ground. When this Minister is seated, the two Justices-General take  
their place on his left hand, which is the most honourable with the *Turks*:  
he of *Europe* is the first next to the Grand Visier, and he of *Asia* the se-  
cond: then the Treasurers-General of the Empire place themselves, with  
whom is a Sub-Intendant, and two Artizans. The Visiers are dispos'd on  
his right hand, according to their Rank, with the Guard of the Seals;  
and if there is any Beglerbeg or Viceroy newly return'd from his Go-  
vernment, the Grand Visier does him the honour to seat him next to  
the Visiers.

THEY begin with the Affairs of the Finances. The Chiaus-Bachi  
first goes to the Door of the Treasury to take off the Seal, and brings  
it to the Grand Visier, who examines whether it is whole and undefac'd.  
Then the Treasury is open'd, to put in or take out Money necessary for  
paying the Troops, or to answer other Occasions; after which, the Grand  
Visier delivers the Seal back, to be affix'd to the Door. From the Fi-  
nances, they proceed to Matters of War, and consider the Demands and  
Answers of Embassadors, and expedite the Orders of the Port, Patents,  
Grants, Passports and Privileges. The Reis-Effendi, or Secretary of  
State, receives all the Dispatches from the Grand Visier's hands, and  
sends them forward: If they are Orders of the Port, the Chancellor seals  
them; but for the Letters of the Signet, the Grand Visier only sets the  
Emperor's Signet beneath, which he stamps upon them, having first dip't  
it in Ink. They go next upon Criminal Causes; the Accuser appears  
with his Witnesses, and the Accused is acquitted or condemn'd without  
delay. They conclude with what Civil Affairs are offer'd at the time.

IT is at this Tribunal, that the lowest Man in the Empire has the  
Consolation of having Reason done him, even against the greatest Lords  
of the Country; the Poor has the liberty of demanding Justice; and  
Mussulmans, Christians, and Jews are equally heard. There is no braw-  
ling and squabbling, and one sees no Advocates or Proctors: the Clerks  
of the Secretaries of State read every one's Petition. If it is for a Debt,  
the Visier sends a Chiaus to fetch the Debtor, and the Creditor pro-  
duces



duces his Evidence, and the Money is told out upon the spot, or the Debtor is condemn'd to receive a certain Number of Blows with the *toon*. If it is a Question of Fact, two or three Witnesses decide in an Hour; and let the Affair be of what nature it will, it never takes up above seven or eight Days. They have recourse to the *Alcoran*, and the *Vifier* interprets the Law, if it be a Question of Right: In a Matter of Conscience, he consults the *Mufti* by a short Note, where he states the Case, without naming the Person. Concerning Affairs of the Empire, he sends an Abstract of the Petitions to the Grand Signior, and waits his Answer. The Secretary's Clerks write down all the Resolutions taken by the Grand *Vifier*: the Secretary is encompass'd with Registers, who draw up the Writing in as few Words as possible, and he delivers out all the Decrees; and there being no Appeal, the Cause is never reviv'd, either by annulling the Decree, or by a *Writ of Review*.

IT must be allow'd on the other hand, that Law-Suits are much rarer in *Turky* than with us: for the Grand Signior's Subjects having only the Use of the Goods, which they hold merely by his Pleasure, leave very little ground of Contention when they die; whereas our Donations, Testaments, and Marriage-Contracts, are Sources of infinite Disputes. An *Italian* told me one day at *Constantinople*, that we should be very happy in *Europe*, if we could appeal from our Courts to the *Divan*: his Reflection made me smile; for, added he, one might go to *Constantinople*, and all over *Turky* too, if there were occasion, before one Suit would be finally decided in *Europe*. A *Turk* of *Africa* pleading before the Parliament of *Provence*, against a Merchant of *Marseilles*, who had led him a Dance for many Years from Court to Court, made a very merry Reply to one of his Friends, who desir'd to know the State of his Affairs: *Why, they are wonderfully alter'd, says the African; when I first arriv'd here, I had a Row of Pistoles as long as my Arm, and my Deed was compris'd in half a Sheet of Paper: but at present, I have a Writing above four times as long as my Arm, and my Train of Pistoles is but half an Inch.*

WITH all these Precautions, a great deal of Injustice is done in *Turky*; for they admit the Evidence of all sorts of Persons: and People of the greatest Honesty are sometimes expos'd to lose their Goods and  
their

their Life, upon the bare Deposition of two or three false Witnesses. Letter I. If Justice is well executed in the Divan of *Constantinople*, it is because they consider the Sultan is always list'ning at a Window just above the Grand Visier's Head, which is cover'd only with a Lattice and a piece of Grape: but do they not commit crying Injustices in the Divans of other Towns, where the Cadi's suffer themselves to be corrupted by Money, and are only govern'd by their Passions? One may appeal, it is true, from their Judgment to *Constantinople*; but every Man is not in a condition to make the Journey. See here also another great Abuse.

THE Religious among the *Turks*, by a particular Privilege, are exempted from common Justice, insomuch that many who have enrich'd themselves in the Administration of Affairs, and apprehend they shall be call'd to account, turn Dervises or Santons. There is no Religious Order among Christians so powerful as that would be, which should have a Liberty of receiving Persons, who, after they had ruin'd a Province by their Extortions, should be permitted to imitate this *Turkish* Practice, and assume the Habit.

THE Soldiers have the Privilege of being judg'd only by their Commanders, or their Deputies. During the four Hours the Divan of *Constantinople* is sitting, the Spahis and the Janizaries attend in the second Court under the Galleries, where they keep a profound Silence, and every one holds in his Hand a Silver Staff gilded. The Colonel of Horse, and he of the Foot, here dispense Justice to their Soldiers; who, to prevent Disorder, are forbidden to stir from their Place, without being call'd. If they have Petitions to present, they give them to two of their Comrades, who are appointed to go and come upon this Service. This Privilege encourages a world of Mischicks in the Provinces; for most of the Rogues throw themselves among the Janizaries to escape the Punishment of their Crimes.

I FORGOT, my Lord, to tell you, that there is a Closet on one side of the Hall of the Divan, where several Officers wait during the Council; as the Keeper of the Rolls of the Grand Signior's Revenues, he who registers every thing which enters the publick Treasury, or goes out, and he who is appointed to see the Pieces weigh'd and prov'd.



The Chiaus-Bachi, and the Capigi-Bachi pass to and fro in the Court, to execute the Grand Vifier's Orders.

EMBASSADORS always have their Audience of the Grand Signior upon a Divan-day, and are introduced by the Captain of the Guard then on Duty. The Ambassador is plac'd upon a Stool, over against the Grand Vifier, and discourses of Business till Dinner is serv'd up: after which, the Presents the Ambassador is oblig'd to make, are brought into the Hall; and when the Grand Vifier and the Officers of the Divan have observ'd them, the Capigi's carry them along one by one, and expose them in the Court, that every one may judge of the Magnificence of the Prince who sends them. During this, the Ambassador has a Vest presented him, and some are distributed also to his Retinue. The Sultan shews himself in the Hall of Audience, which is near the Divan, sitting upon his Throne: the Throne is erected upon Pillars, which support a wooden Canopy, all cover'd with Plates of Gold, adorn'd with Numbers of Jewels, the Diamonds and Precious Stones of which are of wonderful Value. It is plac'd in a Corner of the Hall upon a Sofra rais'd a foot and a half high, and cover'd with a Carpet of the utmost Magnificence. The Sultan sits with his Legs a-cross, and is attended only by the Chief of the White Eunuchs, the Keeper of the Secret Treasury, and some Mutes. It is impossible to have any other than a Side-view of his Face, because the Door of the Hall does not answer directly to the Corner where the Throne is plac'd. Those of the Ambassador's Train, who were presented with Vests, make their Salute to the Sultan first, and are conducted each of them by two Capigi's, who hold them under both Arms. The Ambassador himself, who, according to the Custom of the Country, pays his Salute last, is led up in the same Posture, by two Captains of the Port; and it is order'd so, that in advancing and retiring, they never turn their Back to the Sultan. It was usual once to kiss his Hand; but it has been thought proper to lay aside this Ceremony, ever since *Amurat I.* the Son of *Orchan*, was stabb'd by a wretched Soldier, who design'd by it to revenge the Death of the Despot of *Servia*, his Master. For some time after this, they continu'd to kiss a long Sleeve, which was fasten'd to the Emperor's Vest on purpose.

Count *Desi* and *Marobville*, Ambassadors of *France* had the honour to Letter I. do this: but this Practice is now abolish'd; and at present Ambassadors make a bare Salute, tho the Captains of the Guard endeavour as much as they can to make them bow down, but without Success: for the Ambassadors being appriz'd of what ought to be done, stand firm, and keep themselves upright with all their Strength. When they have made their Reverence, they are left alone in the Hall with the Secretary of the Embassy, and the Interpreter; to whom, after they have open'd them, they deliver their Prince's Letters, and the Interpreter having explain'd them, they withdraw. The Sultan salutes the Ambassador with a gentle Inclination of his Head: he treats a Moment with the *Visiers* concerning the Subject of the Embassy, and deliberates upon the Affairs in question, supposing they are of consequence. The Grand *Vizier* returns from thence to the *Divan*, where he stays till Noon, which is the Hour when the Council breaks up; then he goes home, preceded by a Company of *Janizaries*, and another of *Chians's* on horseback, by his Foot-Guard, and follow'd with an infinite Croud, who form a very numerous Court.

U P O N the Day of the *Divan*, the Emperor generally causes the principal Officers to give him an account of all that pass'd in the Assembly, and chiefly of the Duty of their Charge. They are call'd upon for this successively one after another. The *Janizary-Aga*, when he sees the *Capigi-Bachi* and the *Chians-Bachi* coming to him, advances towards them with four of his Captains, who accompany him as far as the Prince's Apartments, at the Door of which he conjures them to pray God to inspire the Sultan to forgive his Faults. He enters alone to undergo the Examination; and if the Prince is satisfy'd with his Conduct, he returns in Peace: if the Sultan finds him to be guilty, he stamps upon the Ground with his Foot, at which Signal the *Mutes* enter, and strangle the *Aga* without other Formality.

T H E *Spahi-Aga* is also cited to the Grand Signior upon the same Occasion; but he commonly comes away with more Cheerfulness than the rest; for what reason, I can't tell. The other Great Men of the Empire are afraid of falling under the Stroke, or, to speak more properly, under the String of the *Mutes*. The *Justices-General* are the only



Persons not subject to this melancholy Hazard, because they belong to the Law. Sometimes the Sultan consults the Mufti before he puts his Officers to death; and demands of him in Writing what Punishment a Slave would deserve, who should commit such Faults. The Mufti, who knows well enough this is merely a Formality, and that the Honour would soon be dispens'd with, if he did not give into his Master's Opinion, seldom scruples to determine it is Death; and very often contrary to his better Sentiments.

THE Presents the Grand Signior makes to the Prime Visier are always suspected; at least he is oblig'd to make his Acknowledgment for them, by a Sum answerable to his Master's Grandeur. Sometimes, as a Mark of unusual Distinction, this Prince in the Morning gives his first Minister a Vest, which he had worn the Day before, and in the Afternoon he sends for his Head, which is surrender'd with a perfect Resignation; so true is it, that Nature in many cases yields to Prejudices. It is Prepossession which makes Martyrs in all Religions except the Christian, where Martyrdom is an Effect of Grace. If *Descartes* and *Gassendus* had ever gone to *Constantinople*, as they were once thinking to have done, what a world of excellent Reflections would they have made upon the Morals and Politicks of the *Turks*? The Great Ones of the Port die with Tranquillity a violent Death, and esteem it a holy and glorious thing to die, if it is by the Sultan's Order; at least, they act as if they thought so: it is their Policy also, to give them no time to consider, by allowing them only to make one short Prayer.

The Caimacan

WHEN the Grand Visier is not at *Constantinople*, the Caimacan supplies his room, and acts by his Direction. The Word *Caimacan* in *Turkish* signifies Lieutenant or Deputy. This Lieutenant holds a Divan, and gives Audience to Embassadors: but the happiest Circumstance belonging to his Office, is, that he is not answerable for Events in Affairs of State; and if the Grand Signior finds fault with any thing, the Caimacan excuses himself by the Orders he receiv'd from the Prime Visier. Besides this, the Caimacan is Governour of *Constantinople*, where he exercises a surprizing Policy. If a Baker sells Bread by false Weights, he is fastned by the Ear for twenty four Hours to the Door of his Shop. They who sell the first Fruits take Money first, but they don't sell these

dearer

dearer than the next: for Novelty is not so gainful in *Turky*, as it is in *France*; and a Tradesman who should go to make a Profit of it, would expose himself to the Bastinado. One may send Children to Market with Safety, if they do but know how to ask for what they want. The *Camaccan's* Officers stop the Children in the Streets, and examine what they have got, and weigh it, and if it is right, they let them pass; but if they find there is a Cheat in the Weight, or the Measure, or the Price was too dear, they go back with them to the Man who sold it, and he is condemn'd either to the Bastinado, or to a Fine. It is the Interest of the Fruiterers that the Children be honest, and able to govern their Appetites; since if they should eat a Fig or a Cherry upon the way, the poor Tradesmen would pay the Damage: For thirty Blows of the *Batroon* are generally given, if one Onion is found short, and twenty-five for a Leek. If any one is excus'd from the Bastinado, the common Punishment for short Tale or Measure, then they put about the Seller's Neck two thick Planks board hollow, and fill'd at each end with heavy Stones. In this Condition they lead the wretched Fruiterer all over the Town; and if he desires to rest himself in his Progress, he must pay down such a Number of Aspers. Surgeons are also chastis'd sometimes after the same manner; but instead of Stones they hang on, at the end of the Planks, several small Bells, which make a lamentable Tinkling, as they march along the Streets. This signifies they have suffer'd some People to die thro their Neglect; and the Design of this Ceremony, say the *Mussulmans*, is only to warn Persons not lightly to trust their Life in the hands of such Murderers.

IF a dead Body is found in the Street, the next Neighbours are condemn'd to pay for the Blood, supposing the Author of the Murder is not discover'd. The Terror that all are in of this Calamity, makes every one strive as much as possible to compose Quarrels, and prevent any Disorders in the Neighbourhood. The Shops are shut at Sun-set, and not open'd again till its Rising. Every one retires home in time, and keeps good Hours: in a word, there is more noise made in one Day in a Market of *Paris*, than there is in a whole Year in all *Constantinople*. The Grand Signior goes about sometimes disguis'd, with an Executioner, to see what passes in this great City. *Mahomet IV.* who hated the smoking



smoking of Tobacco violently, and was inform'd it often prov'd the Occasion of setting Houses on fire, was not content with publishing severe Orders against this Custom, but frequently made the round, to catch such as smok'd; and it is said that he hang'd up all he found, having first caus'd a Pipe to be thrust thro' their Nose, and a Roll of Tobacco to be ty'd about their Neck. The Watch all over Turkey carries to Prison those whom they find abroad in the Night, be they of what Nation or Religion they will: but they find very few; for the Dread of the Bastinado, or being amerc'd, keeps every one at home. It is a common Saying in Turkey, *That in the Night the Streets are only for the Dogs*; and here indeed they are very full of those Animals; for every one throws them out Victuals, and it is very dangerous to walk on foot at such a time. These Creatures, which are as fierce and ravenous as our Butchers Curs, make a terrible Bellowing, and howl lamentably at the least Noise they hear; and sometimes the very Chiding of the Sea, sets them a yelling.

Janizaries.

THE Soldiers there are very peaceable, excepting the Levanti's, who serve on board the Gallies: but beside that they commit Disorders only in the Suburbs of *Constantinople*, the Prejudice is considerable, because the Calimaçan permits the Christians to defend themselves; which was granted them upon the Complaints Embassadors were making every day, of the Insults the Subjects of their Nation receiv'd. As for the Janizaries, they live fairly enough in *Constantinople*; but they are very much fallen from the high Esteem the ancient Janizaries were in, who contributed so much to the Establishment of this Empire. Whatever Precautions the Emperors have sometimes taken to preserve these Troops from degenerating, they are declin'd very much; and it seems likely, that in another Age, they will still be less regarded, for fear of their rendring themselves too formidable.

THO' the greater part of the Turkish Infantry carries the Name of Janizaries, yet it is certain, in all this great Empire, there are not above five and twenty thousand, who are true Janizaries, or Janizaries of the Port. This Soldiery was once compos'd only of Tributary Children, instructed in the Turkish Religion; but at present this is not observ'd; and People

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are not molested on this account, since the Officers take Money, of Letter I. the *Turks* themselves to be entred in this Body.

FORMERLY the Janizaries were not permitted to marry, the *Turks* being persuaded that the Cares of a Family render Soldiers less fit for the Exercise of Arms. Yet now-a-days they who will, marry with the consent of their Chiefs, who also at the same time give them a Sum of Money. The principal Reason which keeps the Janizaries from marrying, is, that Batchelors only arrive at Offices, the most desirable of which are to be Chiefs of their Chambers; for this Soldiery is all lodg'd in a large Quarter, divided into 162 Chambers. Every Chamber has a Chief, who commands in it; but out of it, he only performs the Office of Lieutenant of the Company, and receives Orders from the Captain.

EVERY Chamber has its own Ensign-Bearer, its Expenditor, its Cook, and its Water-Carrier. Above the Captains is only the Lieutenant-General of the Janizaries, who is subject to the Aga. Beside the common Pay, the Emperor gives the Janizaries every Year a compleat Suit of Cloth of *Salonica*, and every day allows them a quantity of Rice, Mear and Bread. The Chamber lodges them for one half *per Cent.* upon the Pay they receive in time of Peace, and seven *per Cent.* in time of War. This Pay is but from two to twelve Aspers a day, and is never rais'd but by little and little, in proportion to their Service; when they are disabled, they have an Allowance for Life. The Cap peculiar to the Janizaries is made like the Sleeve of a Coat; one end is put upon their Head, and the other hangs down upon their Shoulders: to this Cap before is fastned a sort of Spike half a foot long, of Silver gilded, and adorn'd with Bastard Stones. When the Janizaries march into the Field, the Sultan furnishes them with Horses to carry their Baggage, and Camels to carry their Tents; to wit, one Horse for ten Soldiers, and one Camel for twelve. At the Accession of every Sultan, their Pay is augmented one Asper a day.

THE Chambers inherit the Effects of those Members who die without Children; and the rest, tho they have Children, always leave their Chamber a Legacy. The *Solaks* and *Peyes* alone, among the Janizaries, are the Emperor's Guard; the others never go to the Seraglio, but to attend their Officers upon Divan-Days, and to prevent Disorders which might

happen



happen in the Court: they are generally plac'd Centinel at the Gates, and the Cross-ways of the Town, to keep watch there. They are fear'd every where, and respected, tho they carry only a Cane in their hand; for Arms are not deliver'd to them, but when they take the field. The greater part of the Janizaries do not want for Education, being taken from the Body of the Azamaglans; which, either thro Impatience or on some other account, they frequently forsake. Those who are to be admitted among the Janizaries, pass along in Review before the Officer, and every one takes hold on the bottom of his Companion's Vest. Their Names are entred in the Grand Signior's Registry, after which they all run up to the Master of their Chamber, who, to make them know they are under his Jurisdiction, gives them every one a Box on the Ear as they pass by. At their Inrollment they take two Oaths, the first is to serve the Grand Signior faithfully; the second, that they will follow the Will of their Comrades in Matters relating to the Body. There is no Set of Men in *Turky* so united as that of the Janizaries: it is this strict Union which preserves their Authority, and gives them the Daring sometimes to depose the Sultan. Tho there are but twelve or thirteen thousand in *Constantinople*, they are assur'd that their Brethren, what part soever of the Empire they are in, will not fail to approve their Conduct.

IF they think they have occasion to complain, their Discontent begins to shew itself in the Court of the Divan, at the time of the distributing the Dishes of Rice to them, prepar'd in the Grand Signior's Kitchen: for they eat it quietly, if they are contented; and on the contrary, they throw the Dishes on the ground, and turn them topsy-turvy, if they are out of humour at the Ministry. There is no Insolence they scruple to utter at such a time against the principal Ministers, being well perswaded they shall obtain Satisfaction: For this reason the most favourable Opportunity is taken early to prevent their Rising, especially the time when they give them several Days Pay together. The Mutinies of the Janizaries are much to be dreaded; for how often have they in an instant chang'd the Face of the Empire? The fiercest Sultans, and the most skilful Ministers have often found how dangerous it was to keep on foot, in time of Peace, a Militia who so well understand

stand their own Interests. They depos'd *Bajazet II.* in 1512. and pro-  
moted the Death of *Amarat III.* in 1595. They threatned *Mahomet III.*  
with Dethronement. *Osman II.* who had sworn to destroy them, having  
imprudently disclos'd his Design, was disgracefully treated by them;  
for they made him walk on foot to the Castle of the Seven Towers,  
where he was strangled in 1622. *Mustapha I.* whom this impudent Sol-  
diery put in *Osman's* room, was depos'd two months after by the same  
hands as advanc'd him. They also put to death Sultan *Ibrahim* in 1649.  
after they had dragg'd him ignominiously to the Seven Towers. His  
Son *Mahomet IV.* was not so unhappy indeed; but they depos'd him  
after the last Siege of *Vienna*, which miscarried yet only by the Fault  
of *Cara Mustapha* the Prime Visier. In this Sultan's stead was prefer'd his  
Brother *Solyman III.* a Prince of no merit, who was also depos'd in his  
turn some time after.

WITH respect to the Sultaneſs-Mother, the Viſiers, the Caimacan, the  
first Eunuchs of the Seraglio, the Grand Treasurer; and their Aga him-  
self, the Janizaries value them not, and demand their Heads upon the  
least Uneasiness. All the World knows, how they us'd, at the begin-  
ning of this Century, the Mufti *Fesullah-Effendi*, who had been Precep-  
tor of Sultan *Mustapha*. This Prince, who lov'd his Tutor blindly, was  
not able to prevent his being drawn upon a Hurdle to *Adrianople*, and  
thrown into the River. The only Expedient which could ever be de-  
vis'd to repress the Insolence of these Soldiers, was, to encourage the Spahi's  
against them, and thereby make them jealous one of another; but they  
agree together too well upon certain Occasions. It signifies nothing to  
change their Quarters; for as the absent always stand to what their Fel-  
lows have done, it is impossible to avoid their Fury, when they have  
once taken it in their head, that they have suffer'd some great Injus-  
tice. The History of the *Turks* can furnish few Examples of their hav-  
ing been appeas'd without considerable Largeſſes, or without its costing  
the first Officers of the Empire their Lives.

THEY have never dar'd to confiscate the Treasure of the Janizaries,  
nor to share the Goods their Officers possess in property in several parts  
of *Asia*, as at *Cataya*, at *Angora*, at *Caraissar*, and in other Places. When  
the General dies, the Treasurer inherits his Goods: he is the only Offi-



cer whose Effects are not seiz'd to the Emperor's Profit. This General has the Privilege of presenting himself before the Sultan with his Arms at liberty, whereas the Prime Vissier, and the other Great Men of the Port, never appear in his Presence, but with their Arms a-cross their Breast; which is rather a servile, than a respectful Posture.

AFTER the Aga, the principal Officers of the Janizaries are, the Aga's Lieutenant, the Grand Provost, the Captain of the Serjeants, who march by the Emperor's side upon Days of Ceremony; the Captains of his Foot-Archers, and the Commander of his Pages on foot; these last, as well as the Archers, march by the Grand Signior's Person when he walks thro the City. They are but three-score, and wear Caps of beaten Gold, embellish'd before with Milk-white Feathers. As for the Foot-Archers, or Archers of the Guard, they are in number three or four hundred; and in a day of Battel, they are about the Sultan, arm'd only with Bows and Arrows, that they may not frighten the Grand Signior's Horse. Their Habit is a Coat of Cloth, tuck'd up at the Corners as high as their Waist, so as to shew their Shirts: their Cap is Cloth, and ends in a Point, and is adorn'd with Feathers in fashion of a Plume. These Archers shoot with their left hand, as well as with the right, which they are taught, that so they may never turn their back upon the Sultan: when he passes the Rivers, they swim by his Horse, and sound the Fordings with all the Diligence imaginable: as a Reward, the first time the Sultan passes a River, he causes a Crown apiece to be given to every one who was up to the Knee in Water; and if they were as high as the Middle, they have two Crowns, and three if they were above the Waist.

OUT of the Body of the Janizaries are taken the Gunners, and those who take care of the Arms. The Gunners are about twelve hundred, and receive their Orders from the Grand Master of the Artillery: they live at *Topana* in Apartments divided into 52 Chambers; but it is very happy that they are as not dextrous as the Christians, in the casting and managing Artillery. They who look to the Arms are six hundred in number, divided into 60 Chambers: they lodge in Apartments near *Sancta Sophia*; they not only take care of the antient Arms which are in the Arsenal, but of those of the Janizaries and Spahi's, which they deliver out to them in good Order, when they are going into the Field.

BESIDE


## Of the Government and Polity of the Turks.

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BESIDE the Janizaries now mention'd, all the Provinces of this vast Empire are fill'd at present with Foot Soldiers who bear the Name of Janizaries: but these Janizaries of the second Order are not inroll'd in the Body of Janizaries of the Port, and have nothing of the antient Discipline of the *Turks*. All ill Persons who would screen themselves from the ordinary Courts of Justice, and honest Persons also who are willing to cover themselves from the Insults of the others; they who would escape the Taxes, and be excus'd from publick Offices, purchase of the Colonels of the Janizaries, who are in the Towns of the Province, the Title of Janizaries. They are so far from receiving Pay, that they give several Aspers a day to these Officers, to enjoy those Privileges: sometimes they pass for Invalids, or Pensioners for Life, and live quietly at home, without being oblig'd to go into the Army. Is it surprizing after this, that the *Turkish* Forces are so much diminish'd? They never have had so many Soldiers, nor such small Armies: the Officers who are oblig'd to take the field, pass their own Domesticks for Soldiers, and put the Pay of those who ought to bear Arms in the Prince's Service, into their own Pockets. The Corruption which is introduc'd into this great Empire, seems to threaten it with some strange Revolution.

NEITHER must we confound with the Janizaries, another sort of Infantry, call'd *Azapes* and *Arcangi's*. The *Azapes* are the old Mussulman-Bands, more antient than the Janizaries themselves, but very much despis'd. They serve for Pioneers, and sometimes are merely a Bridge to the Horse in marshy Grounds, and so many Fascines to fill up the Ditches of a Place besieg'd. The *Arcangi's* have no more Pay than the *Azapes*, but are appointed only to ravage the Frontiers of the Enemy. Yet in full Peace (for the War is not esteem'd to be declar'd, unless the Artillery is drawn into the Field) they are perpetually making Incursions, and pillaging their Neighbours. If any one among these Troops happens to become a good Soldier, after some vigorous Action, he is entred in the Body of the Janizaries.

THIS, my Lord, is the State of the *Turkish* Infantry, nor is that of their Cavalry at present one tittle better: It is compos'd of two sorts, known by the Name of *Spahis*, but they must be carefully distinguish'd.

Letter L  
  
*Janizaries of  
the 2d Order.*



The one are upon the Emperor's Pay, and the others not. The Spahi's in Pay are divided into several Standards, the principal of which are the Yellow and the Red: those who have no Pay, are of two sorts, the *Zaims* and the *Timariots*.

THE Spahi's in Pay, are taken from among the *Ichoglans* and the *Azamoglans*, who have been bred up in the Grand Signior's Seraglio's. Their lowest Pay is twelve Aspers a day, and the highest a hundred: Those who come from *Ichoglans*, generally begin with twenty or thirty, which are increas'd according to their Merit, or the Interest of their Friends. In time of War, all the Spahi's in Pay, who bring in Heads of the Enemy, are advanc'd two Aspers a day. And they who first acquaint the Sultan with the Death of any of their Comrades, are rais'd as much.

THE Spahi's are pay'd in the Hall, and in the presence of the Grand Visier, or his *Chiata*, in order to avoid all occasion of Complaint. Tho the Spahi's are born of unknown Parentage, they may yet be look'd on as the Nobility of the Country: their Education makes them more accomplish'd than the other *Turks*; and in every place Good Manners ought to constitute a real and true Nobility. Those of the Red Standard were heretofore only Servitors to the Yellow; but now they are all equal; and the Red have even overtopped their Masters, under *Mahomet III.* who in a Battel, in which the Spahi's of the Yellow gave ground and fled, restor'd the Fight by the Valour of the Red.

THE Arms of both are a Lance and a Scymiter, and they make use of a Dart, which they manage with wonderful Dexterity: the Dart has a Steel Point at one end, and is about two foot and a half long. They also carry a Sword, but it is fastned to the Saddle, and hangs down upon the Horse's Thigh, so as not to hinder them in discharging their Pistol and Carbine. Some likewise use Bows and Arrows, especially the Spahi's of *Anatolia*; for those of *Europe* or *Romelia* rather chuse the Arms in use with us. These Troops however fight without Order, and in a Croud, instead of throwing themselves into Squadrons, and rallying regularly. *Mahomet Kuperli* the Grand Visier, who was a great General, was so far from bringing them to Discipline, that he affected to humble them, and keep them ignorant, for fear of increasing their Insolence; since which time, they have extremely lost their antient Reputation:

they bastinado them now on the Soles of the Feet, lest if they scourg'd them, they should be disabled from mounting their Horse; and for a contrary Reason, the Janizaries are scourg'd, because they are oblig'd to use their Feet in marching.

WHEN the Grand Signior goes to command his Army in Person, he causes large Sums to be divided among the Spahi's. One Spahi and a Janizary are plac'd Centry at each Cord of his Tent, and the same at the Chief Vissier's. The other Standards of the Spahi's are, the White, the White and Red, the White and Yellow, and the Green. The most famous Spahi's are those call'd *Mutafaraca*, who receive forty Aspers a day. The Emperor is their Colonel; their Duty is to attend upon him: they are about five hundred.

AS to the other Cavalry, call'd *Zaims* and *Timariots*, they are Persons to whom the Grand Signior gives certain Commands, term'd *Timar*, for Life, on condition they maintain such a number of Horse for his Service. The first Sultans being Masters of the Fiefs of the Empire, erected Baronies or Commands out of them, to reward any extraordinary Services, and principally for raising and subsisting a Body of Troops without issuing Money. But it was *Solyman II.* who establish'd the Order and Discipline of these Baronies, and settled by his Decrees the Number of Men each one should be oblig'd to find. This Body has been not only very powerful, but very celebrated also thro' the whole Empire. But Avarice, the common Vice of the East, has made them decline several Years ago. The Viceroys and Governours of Provinces prevail so far by their Intrigues at Court, that even the Commands which lie out of their Government, are given to their Domesticks, or to them who offer the most Money.

*Zaims and Timariots.*

THE *Zaims* and the *Timariots* differ little more than in their Income. The *Zaims* have the most considerable Commands, and their Revenues make from 20000 to 818819 Aspers. If they produce even an Asper above this, it becomes the Property of some Bassa. Also, when a Commander dies, his Command is divided, supposing the Income of it has been augmented under the deced'd, as it commonly happens to be; for they are generally improv'd rather than lessen'd. The *Zaims* are oblig'd to maintain at least four Horse, which is after the rate of one Man for five thousand Aspers of Rent.

THERE



THERE are two sorts of Timariots, the one receive their Provisions from the Port, the other from the Viceroy of the Place; but their Equipages are less than those of the Zaims, and their Tents are smaller, and proportion'd to their Revenue. They who receive their Patents from the Court, have from 5 or 6000, to 19999 Aspers; if they should receive one Asper more, they would pass into the Rank of Zaims. They who have their Patents from the Viceroys, have an Income from three thousand Aspers, to six thousand. Every Timariot is bound to provide one Horseman for every three thousand Aspers his Income produces.

THE Zaims and the Timariots are oblig'd to march in Person to the Army, at the first Orders, and nothing can excuse them; the Indispens'd are carried in Litters, and their Children in Baskets or Cradles. The Timariots must furnish Baskets to their Troopers, to carry Earth, for filling up Ditches and Trenches. These are better disciplin'd than those who are properly call'd the Spahi's, tho the Spahi's are more personable and lusty: and whereas the last never engage but in a Croud, at the head of the antient Cavalry; the Zaims and Timariots are divided into Regiments, commanded by Colonels under the Bassa's. The Bassa of Aleppo is Colonel-General of this Body of Horse, when he is in the Army, because being Seraskier of the Army by his Place, it belongs to him to command in Chief, during the Absence of the Grand Visier.

I SHOU'D now speak of the Militia of Egypt; but as I have not been there, I do not understand it enough, my Lord, to offer you any Account of it: I shall therefore pass to the Maritime Affairs, concerning which I have carefully inform'd my self in Constantinople, and the Islands of the Archipelago. It is not strange that the Turks are so weak at Sea, because they want good Mariners, skilful Pilots, and experienc'd Officers. The Pilots of the Grand Signior scarcely know how to use the Compass; and those of the Saicks, which are their Merchant-Ships, certainly understand nothing of it. They steer by their Knowledge of the Coasts, which is very erroneous; and they generally trust themselves in long Voyages, as to Syria and Egypt, to Greeks who have run the Course with Christian Privateers, and have got the Track of the Countries of Asia and Africa by rote. However, if the Turks would apply themselves

themselves to Navigation, they would easily become Masters of the *Me-* Letter I.  
*diterranean*, and would chase away the *Corfsairs* who do so much Mis-  
chief to their Traffick. Without reckoning the Supplies they might draw  
from *Greece*, the Isles of the *Archipelago*, *Egypt*, and the Coast of *Africk*, the  
*Black Sea* alone would furnish them with more Wood and Rigging than  
are needful, even for a very formidable Navy. At present the Maritime  
Forces of this great Empire are reduc'd to twenty eight or thirty Men of  
War; and they arm out not above fifty Gallies. The *Turks* had much  
more powerful Fleets in the time of *Mahomet II.* of *Selimus*, and of *Soly-*  
*man II.* but they never made any great Expeditions. Since the War of  
*Candia*, they have mightily neglected the Sea, and perhaps would have  
done so much more, if *Mixomorto*, the Captain-Bassa, had not in our days  
restor'd and improv'd their Navy. The Advantage which arose by the  
Sea to the Islands of *Spalmadori* under the *Venetians*, made him set a won-  
derful value upon the Island of *Scio*, and gave the Mahometans fresh  
Spirits. He was a Man of extraordinary Capacity for the Sea, and try'd  
all Methods to engage Christian Officers in the Grand Signior's Service.  
The Sultan may now have six or seven Renegado Captains, who are well  
experienc'd; but the Seamen know nothing of the Tackle, and the Gun-  
ners are miserable to the last degree. The Successor of *Mixomorto* was  
but little esteem'd. *Adrama Baska*, who was nam'd for Admiral up-  
on the Death of the other, was able to have brought the Condition  
of the *Turkish* Navy to Perfection, if some who envy'd him, had not  
got him \* strangled a little after his Promotion. He was known among  
the *Turks*, by the Name of the Bassa of *Rhodes*, and among the Christi-  
ans, by that of the Butcher's Son of *Marseilles*. He was taken very  
young in a Ship belonging to that City, and was so unhappy as to turn  
Mahometan. He had the Character among the *Turks* of a very upright  
Man, and very disinterested. It is said, that as he was going the Round  
one day, to execute Justice at *Scio*, he ask'd to whom three or four  
She-Asses belong'd, who were loaded with weighty Stones, and were  
ty'd to the Door of a certain House; and understanding their Masters

\* January 1706. The Pestence was, That he had not been ready enough in extinguishing a Fire  
which had burnt some Houses by the Arsenal.



were hard by at Breakfast, he pass'd on; but at his Return, being disturb'd to find the poor Creatures were still in the same condition, and that no care had been taken to feed them, he sent for their Owners, and told them, it was but just that the Asses should eat in their turn: the Peasants readily assented; but were surpriz'd when he order'd each of them to bear one of the Stones upon his Back all the time the Asses were eating. The same Story is also told concerning Sultan *Morat*.

THE Post of Captain-Bassa is one of the noblest in the Empire: He is great Admiral and General of the Gallies: his Power is absolute, when he is out of the *Dardanelles*; so that he can strangle the Viceroys and Governours who are on board, without waiting for the Sultan's Order. The Grand Visier is the only Minister, who is above him: It is the second Post in the Empire; and he is accountable to the Grand Signior alone. Not only the Sea-Officers, but all the Governours of the Maritime Provinces likewise, receive Orders from him. At *Constantinople* there are not above 28 or 30 Men of War.

THE Gallies are distinguish'd into two Classes; namely, those of *Constantinople*, and those of the *Archipelago*: those of *Constantinople* are at Sea only in the Summer. At the close of the Campaign they are disarm'd, to be laid up in the Arsenal of *Cassum Bassa*: the greater part of the Beys or Captains are Renegades. Beside the Body of the Gally, Artillery, and Bisket, the Emperor also allows them Pay, and the rest of their Equipage, which consists of 200 Oars, and a Boat to go on shore. If the Captains are rich enough to subsist their Slaves who row, they make a considerable Profit, for they are allow'd twelve thousand Livres for Rowers, and make an Advantage also of the Journeys in which they employ their Slaves by Land, during the other part of the Year. When there are not Rowers enough, they press the Slaves of private Men at *Constantinople*: but very little Service is done by these poor Wretches, who have no Experience, and perish most of them at Sea. You well know, my Lord, the Service of the Sea requires much more Practice than that of the Land. To reinforce the Soldiers of the Gallies, the *Turks* add some of the Janizaries.

THE Gallies of the *Archipelago* are oblig'd to be in a readiness to put to Sea at all times. The Captains are paid by Assignments upon the Islands, and

and are bound to find their own Slaves, and pay them; for the Grand Letter I. Signior allows them only the Vessel, Artillery, and Rigging. They avoid an Engagement all they can, in order to preserve their Slaves; and most of them have neither the number of Gallies they ought to maintain, nor their Equipage compleat, because the Caprain-Bassa, for a Sum of Money (which the others know proper ways enough to hand to him) often winks at it; consequently, the Military Discipline is very indifferently observ'd.

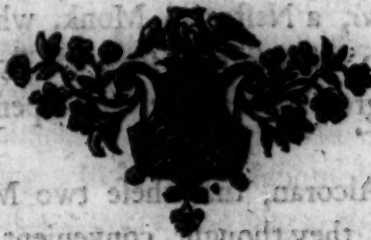
THE Beys of *Rhodes* and *Scio* ought to provide seven Gallies for each Island: He of *Cyprus* six: Those of *Mytelene*, *Negropont*, *Salonica*, and *Caval*, one apiece: *Andros* and *Syra* only one; and *Naxos* and *Paros* the like. The Caprain-Bassa sails round the *Archipelago* in the Summer, to raise the Capitation-Tax, and learn the state of Affairs which have happen'd. He commonly holds his Days of Audit in a Port of *Paros*, call'd *Drio*, which is the Centre, as it were, of the *Archipelago*. The Officers of the Islands repair thither to make their Presents to him, and pay in the Sums at which each Island is tax'd. Here also the Caprain-Bassa finally judges all matters, as well civil as criminal. I am,

My LORD,

Your most Humble and

most Obedient Servant,

TOURNEFORT.





## LETTER II.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

Of the Religion,  
Manners,  
and Customs  
of the Turks.

IN my last, I had the honour to inform you concerning the Government and Polity of the *Turks*; and in this I shall speak of their Religion, Manners, and Customs.

OF all false Religions, the Mahometan is the most dangerous, because it not only strongly flatters the Senses, but in many Points also agrees with Christianity. Mahometism is founded upon the Knowledge of the true God, the Creator of all things, upon the Love of one's Neighbour, the Purification of the Body, and a quiet peaceable Life. It abhors Idols, and the Worship of them is strictly prohibited.

Birth of Mahomet.

MAHOMET was born an Idolater among the *Arabs*, An. 570. He had naturally a Fund of good Sense. God forbid, I should desire to make an Encomium on him here; but I know not how to avoid looking upon him as an extraordinary Genius, and admire how such a Man could be able, without the Assistance of Grace, to recover himself from Idolatry. They say, *Sergius*, a Nestorian Monk, who ran away from *Constantinople*, contributed to disabuse him from the Errors of Paganism; and Mahomet shook off so great a Prejudice, and open'd his Eyes to discern the Truth.

IT appears by the Alcoran, that these two Men have taken out of the Holy Scripture what they thought convenient to their Purpose; but as in their time there were far more Jews in *Arabia* than Christians, they follow'd

follow'd the New Testament less than the Old, that so they might engage the Jews in their Sect, without too far neglecting the Christians. If *Mahomet* had not had the Folly to affect to pass for the Messenger of God, his Religion had not differ'd from Socinianism; but he had a fancy to play an extraordinary part, in making People believe he had a Correspondence with the Superior Beings. As he had neither a Mission, nor a Gift of Miracles, he was oblig'd, in order to establish his System, to join Craft and Knavery to Reason. His Enthusiasms, whether they were dissembled, or really Fits of an Epilepsy, persuaded the Multitude, that he was infinitely above other Men, and inspir'd from Heaven. His Wife and his Friends boasted he was the Interpreter of the Lord, and was sent into the World on purpose to publish his Orders. The Pigeon which he had taught to flutter about his Head, contributed not a little to support the Mystery: this Bird pass'd for the Angel *Gabriel*, who came to whisper Messages in his Ear.

THAT he might not startle the Idolaters too much, he chose to appear neither a Jew nor a Christian; and to ingratiate himself with both the last, he adopted part of the Faith of each into his Doctrine. He taught there were three sorts of written Laws communicated to Men by the Lord, and in which they might be sav'd; because they were enjoin'd by all of them to believe in one only God, the Creator and Judge of all Men. The first Law, he said, was given to *Moses*; but as it was too burdensome, few Persons were able to fulfil it strictly. The second is that of *Jesus Christ*; which, tho it is full of Grace, is very difficult to be observ'd, by reason of its Opposition to corrupted Nature. On this account, continu'd he, the Lord who abounds in Mercy, has sent you, by my Ministry, a Law easy and proportion'd to your Weaknesses; that so by following this exactly, every one may be able to attain Happiness in this World, and in the next.

AS I do not understand the Genius of the *Arabian* Language, nor its Delicacies, the *Alcoran* seems to me a Book very ill compos'd, which among some good things, contains a world of childish and frivolous Tales. Notwithstanding which, the *Mahometan* Religion, as to some Trifles, respecting the Care every one ought to take of his Body, seems very sensibly design'd. Perhaps to engage the Imagination of Idolaters,



which was accusom'd to Figures of Wood and Stone, *Mahomet* thought it was necessary to sooth them with agreeable Images taken from the other World; and that, in order to come at them by Reason, he must enter into their Taste, by promising sensual Pleasures after Death to People, who, in their Life-time, were acquainted with no others. This Book, such as it is, comprehends all the Laws Ecclesiastical and Civil of the Mahometans, and teaches them whatever they ought to believe and practise. They never offer to open it, without having first laid it upon their Head, which with them is the highest Token of Veneration they can give; and their chief Employment is to read it, according to that Precept in it, *Apply your selves often to read the Book which is sent you, and pray incessantly, for Prayer turns away Sin.* They are persuaded that those who read it over so many times, make sure of Paradise. In a word, they call it, *The Book*, by way of Excellence; for *Alcoran* signifies nothing but *The Scripture*.

IT is needless to relate here how this Book was compos'd at first, and how it was reform'd after *Mahomet's* Death: it is sufficient to remark that there are four Sects among the Mahometans. The most Superstitious is that of the *Arabians*, who adhere to the Traditions of *Abubeker*. That of the *Persians*, which was founded by *Hali*, is the most refin'd; but the *Turks* who follow that of *Omer*, treat them as Hereticks, and pronounce Anathema's against them. The simplest of all is that of the *Tartars*, who follow *Odeman* or *Osman*, the Chief Compiler of the Memoirs of *Mahomet*.

THE only Article of Faith the Mahometans have, is, that there is but One God, and that *Mahomet* is the Messenger of God. As to the Commandments, the *Turks* reduce them to five. 1. To pray five times a day. 2. To fast in *Lent*. 3. To give Alms, and do Works of Charity. 4. To go in Pilgrimage to *Mecha*. 5. To suffer no Filth upon their Body. There are four other Points added, but they are not absolutely necessary to Salvation. 1. To keep Friday a Sabbath. 2. To be circumcis'd. 3. To drink no Wine. 4. Not to eat Swine's Flesh, nor things strangled.

THE Mahometans regard Friday above the other Days of the Week, because they believe it was upon a Friday that *Mahomet*, being persecuted

ted by the Idolaters, was forc'd to save himself by flying from *Mecha* Letter II. to *Medina* in *Arabia*. It is from this Day the Mahometan Æra begins, which they call *Egire*; and this celebrated Friday fell upon July 22. in the Year 622, from the Death of Jesus Christ. They are oblig'd to go every Friday at Noon to the Mosque to Prayers; but the Women are excus'd, for fear they should occasion distraction to the Men. The Tradesmen keep their Shops shut this Day till Noon, and such as are pretty rich, do not open them till the Morrow.

CIRCUMCISION, and Abstinence from Swine's Flesh and things strangled, were perhaps inserted in their Law, merely in complaisance to the *Jews*, who were then as much courted by the Mahometans, as they have since been despis'd. The Publick Good led their Legislator to forbid the Use of Wine to his Disciples. *Abstain*, says he, *from Wine, and Games of Chance, and from Chess; these are the Invention of the Devil, to sow Hatred and Division among Men, to keep them from Prayer, and hinder their calling upon the Name of God.* Notwithstanding they confess Wine is an excellent thing, and that the Temptation of it is so inviting, that it makes the Sin very pardonable. They laugh at us who drink it with Water, and say, that since it is mix'd in drinking, one should satisfy one's Appetite, and not provoke it. With respect to Swine's Flesh, the *Turks* have it in abhorrence; but the *Persians* look upon Abstinence from it rather as a Counsel than a Command. They eat it, or forbear, as they also do by Wine, according to the Practice of the Sultan whose Taste is follow'd blindly by the whole Empire. It is a pleasure to Travellers, when they enter the King of *Persia's* Territories, that they can then drink Wine, without making a Secret of it, and can see whole Herds of Swine in the Fields. The *Persians* who dwell upon the Borders, know the Christians so well, that they run out to them as fast as they can, with Bottles of Wine and Hams, when they spy a Caravan.

A \$ for Circumcision, the *Turks* esteem it rather as a Mark of Obedience to their Religion, than as an essential Law: there is nothing said of this Ceremony in the Alcoran, and it is rather a Tradition borrow'd from the *Jews*. The Mahometans are of opinion, that Children dying without Circumcision are nevertheless sav'd; and they break their little Finger, before they bury them, to denote they have not been circum-

cis'd.



cis'd. The most scrupulous (as there are some such in all Religions) believe the Circumcision of their Father has an effect upon them: but those who pretend to know the Fundamental Points of their Religion better, agree that Circumcision had not been establish'd, but to put the Mahometans in mind, thro the rest of their Life, of what they promis'd to God by their Profession of Faith, namely, that there is no God but God, and that *Mahomet* is the Messenger of God; and that for this reason, Children ought not to be circumcis'd till the Age of 12 or 14 Years, that so they may attend to what is done. Some of their Doctors believe Circumcision was not taken from the *Jews*, but only for the better observing the Precept of Cleanness, by which they are forbidden to let any Urine fall upon their Flesh. And it is certain that some Drops are always apt to hang upon the *Preputium*, especially among the *Arabians*, with whom that Skin is naturally much longer than in other Men. At present most Renegades are not circumcis'd; it is thought enough to make them lift up their Finger, and pronounce the Words which express the Profession of their Faith. Perhaps it is out of Contempt that they do not circumcise them; for the *Turks* have a common Saying, that a bad Christian will never make a good *Turk*.

The Ceremony  
of Circumci-  
sion.

THE *Turkish* Girls are not touch'd by circumcising; but in *Persia* they cut off the *Nympha*. Upon the Day of the Circumcision, in *Turkey* a Feast is made for the Relations of the Child, who is to be circumcis'd. He is dress'd as handsomely as may be, and is led upon a Horse or a Camel, to the Sound of Instruments, thro the whole Town, if it is of a moderate Compass; or thro a quarter of it only, if it is very large. He holds an Arrow in his right Hand with the Point toward his Heart, to shew he would sooner pierce that part, than renounce his Faith. His Comrades, his Friends, and Neighbours follow him on foot, singing his Praises with Tokens of Joy, to the Mosque, where the *Iman*, after a short Exhortation, causes him to make a Profession of Faith, and lift up his Finger: after which he orders the Surgeon appointed, to place him upon a *Sopha*, and perform the Operation. Two Servants hold a Napkin spread out before the Child; and the Surgeon having drawn the Foreskin as low as he can, without prejudice, he holds it with his Pincers, and cuts it with a Razor, and shewing it to the Assistants, cries

\*

with

with a loud Voice, *God is great.* The Child roars out all the while, for Letter II. the Pain is very acute: every one comes to congratulate him upon his being admitted into the Rank of *Mussulmans*, that is, the Faithful.

IF the Relations are rich, they cause the Children of the Poor in their Neighbourhood to be circumcis'd at their own Charge. After the Ceremony, they retire in the same Order as they came, and march as in triumph to the Relations House, who treat all who come for three Days. The Expence is only a large Kettle of Rice a day, some pieces of Beef and Mutton, and some Hens: nor is the Cost much in Liquors; for the whole Company is satisfy'd with one great Jar of Water. The Rich entertain with Sherbet, Coffee and Tobacco, and the Relations make Presents to the poor Boys who were circumcis'd with their Son; they give Alms also to the Poor of their Parish. After they have well danc'd and sung, the Guests, in their turn, make Presents to the new Mussulman. At the Houses of Persons of Distinction, they give Vests, Arms, and Horses. When one of the Grand Signior's Children is circumcis'd, there are publick Rejoicings, and all the Artillery of the Seraglio is discharg'd: Courses are run in the *Atmeidan*, and other Places: Gambols are play'd in the Streets, and all the Diversions of the Bairam renew'd.

IT is worthy remarking, that the Iman does not name the new-circumcis'd; but their Father gives them what Name he will, at the time when they are born. He holds the new-born Infant in his Arms, and lifting it up towards Heaven, to offer it up to God, he puts a Grain of Salt into its Mouth, and says, *God grant, my Son Solyman, (for instance) that his holy Name may always be as savoury to thee as this Salt, and that it may keep thee from tasting the things of the Earth.* Their Names are generally *Ibrahim* or *Abraham*; *Solyman*, which signifies *Solomon*; *Isouph*, *Joseph*; *Ismael*, hearing God; *Mahomet*, Laudable; *Mahmud*, Desirable; *Scander*, *Alexander*; *Sophy*, Holy; *Haly*, High; *Selim*, Peaceable; *Mustapha*, Sanctify'd; *Achmet*, Good; *Amurat* or *Mourat*, Living; *Seremeth*, Diligent.

FROM the Counsels, I pass to the Commandments. The Mussulmans are so convinc'd that their Prayers are the Keys of Paradise, and the Pillars of Religion, as they say, that they apply themselves to them with a Care and Attention extremely edifying. Nothing can excuse them from praying;



praying; and it is enjoin'd them that when they are in the Army, they shall call up one another to pray, all the time their Comrades are under Arms. *Let them, says the Alcoran, who go to pray, not be drunk, but sober, and have their Mind free, that they may know what they ought to do, and what they ought to say.* It is said also in the same Book, that they who pray with a disorder'd Spirit, and without thinking what they are about, tho they seem to do a good Act, have nothing of the Love of God in them.

AS the *Turks* believe that what defiles the Body, is capable also of defiling the Soul; so they are persuaded, that what purifies the one, has a power in like manner to purify the other. Upon this Principle, which is directly contrary to that of many Christians, they prepare themselves for Prayer by Ablutions. *Good People, says the Alcoran, when ye would say your Prayers, ye must wash your Face, your Hands, your Arms, and your Feet.* In like manner, the married Persons who have lain together, must bathe. If the Sick and the Travellers can get no Water, let them rub their Face and Hands very clean with Powder; for God loves Cleanliness: He would have the Prayers we make to him perfect, that we should thank him for the Favours he bestows on us, and often call upon his holy Name.

*The great Ablution of the Turks.*

THE Mahometans have reduc'd the Duty of this Commandment to two Ablutions, the great and small. The first is of the whole Body, but this is enjoin'd only to married People, who have lain together; to those who have had any Pollution in their Sleep, or who have let some Urine drop upon their Flesh when they made Water. These are the three grand Defilements of the Mussulmans. That nothing may be cover'd from the Water which ought to purify their Body and their Soul, and that it may enter the better, they pare their Nails very carefully, and take off the Hair from all Parts, except the Chin. The great Ablution consists in plunging themselves three times under Water, let the Season be as severe as it will. I have seen *Turks* in the depth of Winter leave the Caravan to throw themselves stark naked into the Brooks which were on the side of the Road, without catching either the Cholick or the Pleurisy: after which, they came and join'd the Company again with such an Air of Tranquillity, as is seen in the Face of Persons whose Conscience

is at peace. When they find a warm Spring, they wash themselves in it Letter II with pleasure. In most rich People's Houses there are Tubs which are fill'd with Water every Morning, to make the Grand Ablution. In our Passage from Scio to Constantinople, there was an honest Mussulman among us, who gave three pence a time to two Mariners, to take him down by the Ship's side, and plunge him thrice into the Sea, as cold as it was.

IN order to make the less Ablution, they turn their Face towards Me-<sup>The less Ablution of the</sup>cha, and wash their Hands and their Arms as high as the Elbow, and since their Mouth three times, and clean their Teeth with a Brush. After this, they are oblig'd to wash the Nose thrice, and squirt thro the Nostrils some Water, which they drink up out of the hollow of the Hand: they also sprinkle their Face three times; they are enjoin'd to rub themselves from the Forehead down to the lower part of the Head with the right hand thrice; from whence they pass to the Ears, which they must make very clean within and without; and the Ceremony concludes with the Feet.

MAHOMET might say, if he pleas'd, that his Law was easy to be practis'd; but, for my part, I thought it troublesome enough, and make no question but most of the Renegadoes break thro these Trifles. When they make water, they squat down like Women, for fear some Drops of Urine should fall into their Breeches. To prevent this Evil, they squeeze the part very carefully, and rub the Head of it against the Wall; and one may see the Stones worn in several Places by this Custom. To make themselves sport, the Christians smear the Stones sometimes with Indian Pepper, and the Root call'd *Calfs-foot*, or some other hot Plants, which frequently causes an Inflammation in such as happen to use the Stone. As the Pain is very smart, the poor *Turks* commonly run for a Cure to those very Christian Surgeons, who were the Authors of all the Mischiefs; they never fail to tell them it is a very dangerous Case, and that they should be oblig'd perhaps to make an Amputation: the *Turks*, on the contrary, protest and swear they have had no Communication with any sort of Woman that could be suspected. In short, they wrap up the suffering Part in a Linen dipp'd in Oxycrat, tinctur'd with a little Bole-Armenic; and this they sell them as a great Specifick for this kind of Mischiefs.



WHEN they go to stool either at home or in the field, they squall themselves with two large Cloths, which they carry at their Girdle, or across their Shoulders just as a Butler carries a Napkin; they also take a Pot of Water in their hand, which serves to make the *Taharat*, that is, to wash themselves below with their Finger. The Grand Signior himself cannot dispense with this Custom; it is the first Lesson his Governor reaches him: we may presume, that after this Operation the *Turks* must wash and scour the tops of their Fingers frequently. Nor is this the only Inconvenience; for there are a great many things which annul this Ablution, and oblige them to begin it anew: as for instance, if they happen to break wind; but it is an insufferable Misfortune if a Man has a Looseness, for in that case this Ablution, which must be perpetually repeated, becomes an excessive Burden. I have heard the *Turks* say, that one of the principal reasons which hinders them from travelling into Christian Countries, is because they cannot have Conveniences to perform these Duties.

AS to a particular Ablution, that must be done for the least Fault; as, for having blown their Nose with the right hand; for having wash'd the Parts of the Body more than three times; for having us'd on this occasion Water warm'd in the Sun. It is the same also, if they happen to throw the Water upon their Face with too much Violence; if Blood or any Ordure falls upon their Body, if they vomit, if they fall into a Swoon, if they drink Wine, or sleep at Prayers: in a word, if they touch a Dog, or any other unclean Animal. All these reasons cause them to build Reservoiries and Fountains, and Turn-Cocks about their Mosques, or in their Houses. Upon want of Water, they are permitted to make use of Sand, Powder, or some Plants proper to cleanse themselves with. *Rablais's* Chapter, which carries a pleasant Title, would be a wonderful Relief to them, if it was translated into their Language.

AFTER they have purify'd themselves, the *Turks* fix their Eyes on the Ground, and retire seriously inward, in order to dispose themselves for their Prayer, which they make five times a day. 1. In the Morning, between the Break of Day and Sun-rising. 2. At Noon. 3. Between Noon and Sun-set. 4. At Sun-set. 5. About an hour and a half after the Sun is down. All these Prayers are accompanied with many Bowings,

## *Religion, Manners, and Customs of the Turks.*

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Letter II.



and some Prostrations. They may make their Prayers either at home or in the Mosques; and they have notice given them of the Hours appointed for this Exercise, by Men hir'd on purpose, who guide themselves by the Course of the Sun, or by an Hour-glass. These Fellows are a sort of speaking Clocks, for at set Hours they go up to the Galleries of the Pinacles, and stopping their Ears with their Fingers, bawl out as loudly as they are able, the following Words; *God is great, there is no other God but God; come to the Prayer, I summon you with a clear Voice.* They repeat these Words four times, turning themselves first to the South, then to the North; after that to the East, and lastly to the West.

AT this Signal every one makes his Purification, and then goes to the Mosque, at the Door of which they put off their Shoes, unless they chuse to take them with them in their hand, for fear they should be mix'd with those of others who come there. All this is done with a profound Silence. They salute with a deep Reverence the Nich where the Alcoran is plac'd; and this Place is directed toward *Mecha*. After this, every one lifts up his Eyes, and puts his Thumbs into his Ears before he sits down: the very manner of sitting down is also the most humble among them as can be, for they sit upon the Calf of the Leg; they continue thus for some time, and cast down their Eyes, and kiss the Earth thrice: after this they take their Seats, and wait for the Priest to begin, whom they follow, and make the same Inclinations as he does. It is at this time, that their Decency is most admirable: they salute nobody, nor dare to hold discourse, nor take notice of any one whoever he is, nor mind what passes. The whole Assembly is unmov'd, no one either spits or coughs: in fine, they give no token of Life, but by some profound Sighs, which are rather the Aspirations of the Soul towards God, than mechanical Motions of the Body. Amidst these Sighs the Priest stands up, and spreads his Hands upon his Head, stops his Ears with his Thumbs, and lifting his Eyes towards Heaven, sings with a loud and distinct Voice, *God is great; Glory to thee, O Lord: May thy Name be blessed and praised: may thy Greatness be acknowledged; for there is no other God beside thee.*

THIS is the Prayer which they commonly repeat with their Eyes turn'd down, and their Hands across their Stomach. They also use the following Prayer, which is the same to them, as the Lord's Prayer is to us.



**I**N the Name of God, full of Goodness and Mercy, I praise thee, O God, the Lord of the World, who is one God, full of Goodness and Mercy. O Lord, who shalt judge all Men, we worship thee, we place our whole Trust in thee. Preserve us, who call upon thee, in the right way, which thou hast chosen, and doest favour with thy Acceptance. It is not the way of the Infidels, nor of those against whom thou art justly incensed. So be it.

**A**FTER this, they make the Inclinations, and rest their Hands upon their Knees, which are half bent, and make this Prayer, God is great. Glory to thee, O Lord, &c. or else they say three times, Let the Name of the Lord be glorified. Then they prostrate themselves again, kissing the Ground twice, and crying out as often, O great God, may thy Name be glorify'd. They also recite that Prayer, In the name of God, full of Goodness and Mercy, &c. To which they add the following Article out of the Alcoran, I acknowledge that God is God, that God is eternal, that he neither begot, nor is begotten, and has none who is like him or equal to him. After having made the Inclinations which the Hour of Prayer requires, they raise themselves half up, resting still upon their Feet, and casting their Eyes upon their Hands, spread open like a Book, they pronounce the following Words.

**A**DORATION and Prayers are due only to God. Salvation and Peace be to thee, O Prophet. The Mercy, the Blessings, and the Peace of the Lord be upon us and upon the Servants of God. I declare there is but one God, that he has no Companion, and that Mahomet is the Messenger of God.

**T**HEY close their Prayers with the Salutation of the two Angels, who, they believe, are at their side. In performing this Duty, they take hold on their Beard, and turn to the right hand and to the left. One of these Angels, they imagine, is white, and the other black: The white, as they believe, excites them to do Good, and keeps a Register of their good Actions; and the black rules over their evil Actions, to accuse them for them after their Death. In saluting each Angel, they say, The Salvation and the Mercy of God be upon thee. They believe also that their Prayers will not be heard, unless they first resolve firmly to forgive their Enemies. It is for this reason, that they never let a Friday pass without making a hearty Reconciliation; and hence it is that we never hear of any Detraction or Injury among the Turks.

THE Friday Prayers are design'd for invoking the Grace of God Letter II. upon all Mussulmans. On Saturday they pray for the Conversion of the Jews; and on Sunday for that of the Christians; on Monday for the Prophets; on Tuesday for the Priests; and for them who honour the Saints in this World; on Wednesday for the Dead, and for the Mussulmans who are in Slavery among the Infidels; on Thursday for the whole World, of whatever Nation, and of whatever Religion. The Mosques are most frequented upon Friday, and are better illuminated, and the Prayers are made with the greatest Solemnity.

WE never saw them at Prayer in the Mosques, because the Christians are not suffer'd to enter while any Mussulman is there; but we have seen them at Prayer in the Caravans. The Chief of the Caravans, knowing what Hour it is by the Elevation of the Sun, stops them, and calls them to Prayers, exactly like the ordinary Chanters: the Christians and the Jews wait by on horseback, if they please, or else ride out during the time. Every Mussulman spreads his Carpet on the Ground, and makes the Inclinations, and says over the Prayers. Very often the Chief of the Caravan supplies the Place of the Priest; but if they light upon a Dervise, as they commonly do in the Caravans of Asia, he exercises the Function. All this is done in the middle of the Field, with the same Attention and Decency, as if they were in a Mosque. When there are but two or three Turks in a Caravan, one shall see them step aside out of the Road to pray, and then put on full speed to get up to the Company. Nothing can be more exemplary than these Exercises; and it has rais'd the utmost Indignation in me against the Greeks, who commonly live like so many Brutes.

BESIDE the daily Prayers I have mention'd, the Turks resort to the Mosques at Midnight in Lent, to make the following Prayer.

O R D God, who passest by our Faults; thou who alone oughtest to be lov'd and honour'd; who art great and victorious; who orderest the Night and the Day; who pardonest our Offences, and cleansest our Hearts; who shewest Mercy, and dispensest thy Benefits to thy Servants: Adorable Lord, we have not honour'd thee as thou oughtest to be honour'd. Great God, who deservest that we should speak of nothing but thee; we have not spoken of thee so worthily as we ought. Great God, whom we ought to thank continually,



Finally, we have not given thee sufficient Thanks. Merciful God, all Wisdom, all Goodness, all Virtue come from thee: it is of thee we must seek Forgiveness and Mercy. There is no God but God. He is one only. He has no Companion: Mahomet is the Messenger of God. My God, let thy Blessing be upon Mahomet, and upon the Race of Mussulmans.

The Lent of  
the Turks.

THE Turkish Lent takes its Name from the Month in which it falls, which is the Moon of *Ramazan* or *Ramadan*, for they always reckon by Moons. Their Year consists of 354 Days, divided into twelve Moons or Months, which begin upon the new Moon: these Months contain alternately 30 Days and 31. The first of them, which has 30 Days, is call'd *Muharram*; the second *Sefer*, and contains but 29 Days; the third *Rebiul-errevl*; the fourth *Rebiul-ahhir*; the fifth *Giamazil-errevl*; the sixth *Giamazil-ahhir*; the seventh *Regeb*; the eighth *Chaban*; the ninth *Ramazan* or *Ramadan*; the tenth *Charval*; the eleventh *Zoulkadé*; the twelfth *Zoulhigé*. These Months do not follow the Seasons, because they do not agree to the course of the Sun; and their Years have twelve Days fewer than ours: the *Ramazan* falls higher every Year the same number of Days: from whence it comes that in some Years it runs thro' all the Seasons.

THE Lent was appointed in the Month of *Ramazan*, because *Mahomet* declar'd the Alcoran was sent to him from Heaven at that time. The Fast which it ordains, is different from ours, in that it is absolutely prohibited, during the whole Course of that Moon, to eat or drink, or take any thing into their mouth, or even to smoke, from Sun-rising till its setting. To make amends, while the Night continues, they are allow'd to eat and drink without distinction of Meats or Drinks, excepting only Wine; for it would be a high Crime to taste this, and formerly the Crime could be expiated only by pouring melted Lead down the Offender's throat: at present they are not so severe, tho' they still punish it corporally. In the Night also they never spare *Aquavita*, during this time of Penitence; and much less the Sherbet and Coffee: and there are some, who under a pretence of Penitence indulge themselves more deliciously than all the rest of the Year. Self-Love, which is always ingenious, prompts them at this time to enjoy Good-Cheer, in a Season appointed for Mortification: the Devotees comfort their Stomachs with Sweetmeats, tho' they are made

made ordinarily of Honey and Rosin. The Rich observe *Lent* as strictly Letter II. as the Poor, and the Soldiers as the Religious, and the Sultan himself as the meanest private Man. In the day-time they take their Repose, and mind nothing but to sleep, or at least to shun the Exercises which occasion Drought; for it is an intolerable Punishment not to be able to drink Water amidst such excessive Heats. Labourers, and Travellers, and Country-People, suffer very much; it is true, they are excus'd in breaking *Lent*, provided they keep an account of the Days, and fast the same number afterwards, when their Affairs permit. Upon the whole matter, *Lent* with the Mahometans is only living differently from their usual manner. When the Moon of *Chaban*, which immediately precedes that of *Ramazan*, is pass'd, they watch very carefully for the New Moon. An infinite Croud of People of all Conditions post themselves upon the high places, and run away to give notice of its Appearance; some do it out of Devotion, and others to obtain a Reward. The very moment they are assur'd of the Fact, they publish it through the whole Town, and begin to fast. In places where there are any Cannons, they fire one Round at Sun-set. They light up such a prodigious number of Lamps in the Mosques, that they look like so many Chappels on fire: they take care also to make great Illuminations upon the Pinacles in the night.

THE *Murrians* at the Return of the Moon, that is, at the Close of the first Day of the Fast, proclaim with a loud Voice, it is then time to pray and eat. The poor Mahometans, who are choak'd with Thirst, begin then to swill off huge Draughts of Water, and fall greedily to their Plates of Rice. Every one refreshes himself with the best Provision; and as if they apprehended they should die with hunger, they go out to eat abroad after they have stuff'd themselves at home: some run to Coffee, others to Sherbet; and the more Charitable give Victuals to such as come. One may hear the Poor cry in the streets, *I pray God fill their Parse, who give me something to fill my Belly*. They who think to improve their Pleasures, fatigue themselves in the Night as much as they can, that they may rest the better in the Day, and pass the time of the Fast without trouble. They smoke then during the Darkness, after they have eat sufficiently, and play upon Instruments, and have Puppet-shews by Lamplight. All these Diversions continue till the Morning is clear enough for them




them to distinguish, as they say, a white Thred from a black: then they repose themselves, and the Name of a Fast is given to undisturb'd Slumber, which continues till Night. None but such as are forc'd by Necessity, go about their ordinary Work. Where is then, according to them, the Spirit of Mortification, which ought to purify the Souls of Mussulmans! Those who love a disorderly Life, with this Penitential Season were to last half the Year; and the more, because it is follow'd by the Grand *Bairam*, in which, by an agreeable Alternative, they sleep all night, and rejoice all the Day.

The Bairam.

ABOUT the end of the Moon *Ramazan*, they look out heedfully for that of *Chaval*, and proclaim the *Bairam* as soon as they perceive it. One hears then nothing but the Sound of Drums and Trumpets in the Palaces and Publick Places. If the cloudy Weather hinders their discerning the New Moon, they keep back the Festival one day; but if the Clouds continue, they suppose there ought to be a New Moon, and kindle Bonfires in the streets. The Women who are shut up all the year, have the liberty of going abroad the three days this Feast continues; and every where are seen Musicians, Flying-Chairs, and Wheels of Fortune. In these Chairs they are carry'd aloft in the Air, by means of Cords which the Men pull with more or less Violence, as the Person chuses. The Wheels of Fortune are like those of a Water-mill, and are turn'd round, without those who are seated in them so much as touching one another, tho every one finds himself in his turn at the top and at bottom of the Wheel.

THE first Day of *Bairam* the Mussulmans make a general Reconciliation with one another, and join Hands mutually in the Streets; and having kiss'd those of their Enemies, they lay them upon their Head. They wish one another a thousand Prosperities, and send Presents as we do at the beginning of the Year. The Preachers explain in the Mosques some Points of the Alcoran; and after the Sermon, is sung the following Prayer: *Salvation and Blessing upon thee, Mahomet, Friend of God, Salvation and Blessing upon thee, Jesus Christ, the Breath of God, Salvation and Blessing upon thee, Moses, the Familiar of God, Salvation and Blessing upon thee, David, the Monarch establish'd by God, Salvation and Blessing upon thee, Solomon, the Faithful of the Lord, Salvation and Blessing*

*sing upon thee, Noah, who wert saved by the Favour of God. Salvation and Letter II.*  
*Blessing upon thee, Adam, the Purity of God.* 

THE Grand Signior appears more magnificent upon this Day than ordinary; and receives the Compliments of the Great Ones of the Port, and gives them a sumptuous Repast in the Hall of the Divan. At his Return from *Sancta Sophia*, they say, he mounts his Throne, having the Chief of the White Eunuchs at his left side. If the Sons of the Cham of *Tartary* are at Court, they come first of all to prostrate themselves before him, and withdraw not till they have kiss'd his Hands, and wish'd him a happy Festival. Then the Grand Visier presents himself at the head of the Viceroy's and Bassa's, who are in Town; and having made his Compliment to the Sultan kneeling, he kisses his Hand, and takes the Place of the Chief of the white Eunuchs. The Mufti, accompanied by the Chief Justices, the Head-Cadi's, and the most celebrated Preachers, and, in a word, by all those who are call'd the principal Officers of the Faith, and by him who terms himself the Chief of the Race of *Mahomet*: the Mufti, I say, bowing his Head to the Ground, and with his Hands in his Girdle, goes to kiss the Sultan's Shoulder; and they say the Prince advances one Step to receive him. The Janizary-Aga makes his Compliment last of all, after the Officers who attended the Mufti have made their Reverence. At the Repast, the Grand Signior distributes Vests of Sable to the prime Officers of the Port. All this is transacted at the Entrance of the Seraglio. In the inner Rooms of the Palace the Sultan receives the Compliments of the Chief Eunuchs and Waiters. The Sultaneſſes also come out of their Apartments, and are carried abroad with the Grand Signior in Coaches; but they fasten the Coaches up as carefully, as if they were carrying out so many Prisoners. I am inform'd, that during the three Days the Women are permitted to come to the Sultan, he is serv'd only by black Eunuchs; the Pages and white Eunuchs, and in short, all whose Complexion is not black, being remov'd for all that time. The Women also visit one another, after they have paid their Homage to the Emperor.

THE Mahometans likewise observe other Festivals during the rest of the Year. I have given your Lordship an Account of the smaller *Bairam* in my third Letter: this is solemniz'd the 70th Day after the



other, viz. upon the 10th of the Moon of *Zoulhigè*; and the Pilgrims who go to *Mecha*, order their Journey so skilfully, as to arrive there the Evening before. The *Turks* celebrate with Joy also the Night of *Mahomet's* Birth, which is from the 11th to the 12th of the third Month. They make the usual Illuminations in the Mosques and Pinacles of *Constantinople*. The Emperor goes to the new Mosque, where he gives a Collation after Prayer, and orders Sweet-meats and Drinks to be distributed. *Mahomet*, as the Mussulmans believe, was carried to Heaven upon *Alborac*, the Night from the 26th to the 27th of the 4th Month, which is a Day of a high Festival with them. Two Months before the *Ramazan*, they celebrate the Night from the 4th to the 5th of the 7th Month, to put them in mind that *Lent* is at hand. They never fast on account of these Feasts; but on the contrary, after having pray'd by night in the Mosques, they go in the day-time to make merry at home, or with their Friends.

THE *Turks* do not wait for Festival Days to do Works of Charity; for as Alms-giving is an indispensable Commandment with them, they esteem it the most certain Means to increase their Store, and draw down the Blessing of Heaven upon their Estates. *They who read the Alcoran, says Mahomet, who pray, and who give of the Goods which God has given them, either in publick or in private, may rest assur'd they shall lose nothing thereby. They shall be amply re-imburs'd for all they have given. God, whom we ought always to glorify, pardons the Sins of them who do Charity; and pays with Interest whatever is given in his Name.* They are enjoind to give Alms only in view of pleasing God, and not from a Principle of Vanity. *Lose not the Gain, ye Rich, of your Alms, in seeking to have them seen: for he who bestows them in order to have them seen, and not with an Intention of rendering himself accepted of the Lord in the Day of Judgment, is, with respect to the things of Heaven, as a Field full of Stones cover'd with a little shallow Dust, which the least Rain washes away, so that nothing remains but the Stones.*

THE Mahometan Casuists are not agreed by what Rules every one ought to proportion his Alms. Some think it is sufficient to give One in the Hundred of all one's Goods; others pretend, they ought to lay by a fourth Part for the Poor: but the most Severe oblige them to give a tenth. Beside private Alms, there is no Nation which expends more upon

upon publick Foundations than the *Turks*. Even they who have but a moderate Fortune, leave something after their Death, to maintain a Man to give Water in the Summer-Heats to drink to Passengers, as they go along by the Place where they are bury'd; Nor do I question but they would have also order'd Vessels of Wine, if *Mahomet* had not forbidden the use of it. The manner of giving Alms is very well explain'd in the following Precept: *Help your Father and Mother, your next Relations, the Orphans, your Neighbours, them who travel with you, the Pilgrims, and those who are under your power; but do nothing out of Vanity, for that is abhorred of God. I will severely punish (says the Lord) and will cover with Confusion the Covetous, who not content to impart nothing to others out of the Goods which I entrusted them with only as Stewards, on the contrary affirm, they ought not to give. Let them who have Faith give Alms, and pray before the Day of Judgment comes; for there will be no time for obtaining Paradise after that terrible Day.*

THERE are no Beggars to be seen in *Turkey*, because they take care to prevent the Unfortunate from falling into such Necessities. The Sick visit the Prisons, to discharge those who are arrested for Debt: they are very careful to relieve Persons who are bashfully ashamed of their Poverty. How many Families may one find, who have been ruin'd by Fires, and are restor'd by Charities? They need only present themselves at the door of the Mosques. They also go to their Houses to comfort the Afflicted. The Diseas'd, and they who have the Pestilence, are succour'd by their Neighbours Purse, and the Parish-Funds; for the *Turks*, as *Leunclavius* observes, set no bounds to their Charities. They lay out Money for repairing the Highways, and making Fountains for the benefit of Passengers; and build Hospitals, Inns, Baths, Bridges, and Mosques.

THO the finest Mosques are at *Constantinople*, at *Adrianople*, *Bursa* or *Prusa*; yet there are some Conveniences provided in those of the principal Towns, and Receptracles of Water for making the Ablutions. The Body of the Mosque is generally a very handsome Dome, the Inside is very plain, and upon the Walls is written the Name of God in *Arabick*. The Nich where the Alcoran lies, is always fronting the side towards *Mecha*; and the Dedication of the most celebrated Mosques, is made by fixing there a piece of stuff which had serv'd to support the Mosque at *Mecha*.



The smallest Mosque has its Pinacle; and those which make any tolerable figure, have two: if there is none, the Muezim places himself at the Door, and putting his Thumbs into his Ears, turns himself to the four Quarters of the World, and proclaims the Hours of Prayer. This Chanter serves instead of a Clock, a Quadrant, and a Dial; for there is no such thing as a Watch in all Turkey. Their Service is uniform in all the Churches. All the Officers are under the Curate, who, as the chief Minister, preaches and says the Prayers. As good as the Pavement of the Church is, it is always cover'd with a Carpet or a Mat. As for the Revenues of the Mosques, it is certain none of them are poor; the greater part are very rich: and they say the Church possesses a third part of the Lands of the Empire. Orchan, the second Ottoman Emperor, chang'd the Greek Churches into Mosques; his Successors did the same, and augmented their Revenues, so far were they from lessening them. This Emperor also was the first who caus'd Hospitals to be built for the Poor, and the Pilgrims; he founded Colleges, and endow'd them, for the Education of Youth. There are few considerable Mosques, but have their Hospitals and Colleges. The Poor, of whatever Religion they are, are reliev'd in these Hospitals; but they admit none into the Colleges except Mahometans, who are taught to read and write, and interpret the Alcoran. Several apply themselves there to Arithmetick, Astrology, and Poesy; tho the Colleges are principally appointed to breed them to the Law.

THE Inns upon the publick Foundation are large Buildings, long or square, and in appearance like a Barn. On the Inside there is only a Bench fix'd to the Wall, about three foot high, and six broad: the rest of the Place is for lodging the Mules, Horses, and Camels. The Bench serves the Men for a Bed, a Table, and a Kitchen. They have small Chimneys there, seven or eight foot wide, one with another, where they hang on the Pot. When the Broth is ready, they spread a Napkin, and sit round with their Legs across, like Taylors. The Bed is soon made after Supper, for they only spread their Carpet, and lay on their Baggage and Clothes; a Saddle supplies the place of a Pillow, and their Clothes serve them for a Coverlid. The greatest Convenience is, that in the Morning they mount their Horse without getting down from the Bench they slept on, for it is even with the Stirrups. The Carriers hold the

Stirrup

Stirrup while the Passengers mount; these Fellows never sleep, but spend Letter II the most part of the Night in feeding the Horses, and making them ready.

AT the Door of these Inns are Bread, Eggs, Hens, Fruits, and sometimes Wine; and if any thing is wanted, they procure it at the neighbouring Town. If there are any Christians there, then one may get some Wine; if not, one must go on without it. They pay nothing for Lodging: These publick Hostries in some degree keep up the Hospitality so praise-worthy in the Antients.

THE private Inns in the Towns are more convenient and better built, they are very like Monasteries, for a great many have a little Mosque belonging to them. The Fountain is commonly in the middle of the Court, and the necessary Houses are round about; the Chambers are rang'd along a large Gallery, or in very lightsome Dormitories. In the publick Inns the whole Entertainment costs a small Piece of Money to the Keeper, and Provisions are cheap enough in the others: the best way to make one easy there, is to get a Room where a Man may dress his own Diet; the Market is just at hand, for you have Meat, Fish, Bread, Fruits, Oil, Butter, Pipes, Tobacco, Coffee, Candles, and Wood, at the door. One must apply to the Jews or the Christians for Wine, and for a small matter they will bring you some privately; the Jews have the best, and the worst is the *Greeks*: we had generally very good, because our People, who had an Interest there, took care to give out through the Quarters that we were Physicians. They came about us to ask for Medicines, or to beg us to look upon their Sick, and the Fee was commonly some Bottles of excellent Wine. There are several of these Inns, where Straw, Barley, Bread, and Rice are provided at the Founder's charge. Those of *Europe* are better built, and better endow'd and accommodated, than those of *Asia*; for in the great Towns they are cover'd with Lead, and embellish'd with several Domes: but it raining very seldom in *Asia*, it is more pleasant to walk in the Fields, in fine Weather, along the Brooks side, where one may catch admirable Trouts; there are Partridges also almost in every corner.

AS Charity and Love of one's Neighbour are the most essential Points of the *Mahometan* Religion, the Highways are generally kept mighty well; and there are Springs of Water common enough, because they are wanted.



wanted for making the Ablutions. The Poor look after the Conduite-Pipes, and those who have a tolerable Fortune repair the Causeys. The Neighbourhood joins together to build Bridges over the deep Routs, and contribute to the Benefit of the Publick, according to their power. The Workmen take no Hire, but find Masons and Labourers *gratis* for the several sorts of Work. You may see Pitchers of Water standing at the doors of the Houses in the Towns for the use of Passengers; and some honest Mussulmans lodge themselves under a sort of Sheds, which they erect in the Road, and do nothing else during the great Heats, but get those who are weary to come in and rest themselves, and take a Refreshment. The Spirit of Charity is so extensive among the *Turks*, that the Beggars themselves, tho' there are very few to be seen, think they are oblig'd to give their Superfluities to other poor Folks; and carry their Charity, or rather Vanity, to such an Extreme, that they give their Leavings even to sufficient Persons, who make no scruple to receive their Bread and to eat it, to shew how highly they esteem their Virtue.

THE Charity of the *Mahometans* is extended also to Animals, and Plants, and to the Dead. They believe it is pleasing to God, since Men who will use their Reason, want for nothing; whereas the Animals, not having Reason, their Instinct often exposes them to seek their Food with the loss of their Lives. In considerable Towns, they sell Victuals at the Corners of the Streets, to give to the Dogs; and some *Turks* out of charity have them cured of Wounds, and especially of the Mange, with which these Creatures are miserably afflicted toward the end of their Life: and one may see Persons of good Sense, out of mere Devotion, carry Straw to lay under the Bitches which are going to whelp; and they build them small Huts, to shelter them and their Puppies. One would hardly believe there are Endowments settled in Form by Will, for maintaining a certain number of Dogs and Cats, so many Days in the Week; yet this is commonly done: and there are People paid at *Constantinople*, to see the Donor's Intention executed, in feeding them in the streets. The Butchers and Bakers often set aside a small Portion to bestow upon these Animals. Yet with all their Charity the *Turks* hate Dogs, and never suffer them in their Houses; and in a time of Pestilence they kill as many as they find, thinking these unclean Creatures infect the Air.

ON the contrary they love Cats very well ; whether it be for their natural Cleanliness, or because they sympathize with themselves in Gravity, whereas the Dogs are wanton, sporting, and noisy. Besides, the *Turks* believe, from I know not what Tradition, that *Mahamet* had such a love for his Cat, that being consulted one day about a Point of Religion, he chose rather to cut off the Skirt of his Garment upon which the Cat lay asleep, than to wake her in getting up, to go and speak with the Person who was waiting. The *Levant* Cats however are not more beautiful than ours, and the fine Cats of a Tabby-grey Colour, are very scarce there : they bring them from the Island of *Malta*, where the Breed is common enough. Among the Birds, the *Turks* look upon Turtle-Doves and Storks as sacred, and it is not lawful to kill them ; on the contrary, the *Greeks* of the *Archipelago* are great Eaters of the Turtle-Doves, and count them a delicious Dish : they are in short the best Wild-Fowl of the *Levant*, and yield to a Francolin only in bulk ; but they must be eaten roasted, for those which are salted in Barrels, like Anchovies, lose all their Taste. The *Turks* think they do a Work of Charity in buying Birds in a Cage, in order to set them at liberty ; tho at the same time they make no scruple to keep up their Women in a Prison, and our Slaves at the Chain. Those who catch Birds by Bird-lime, or any other way, believe they do no harm, because their Intention is to furnish them to those who are able to redeem them, in order to release them, and thereby have an occasion to do good Works ; so that every one hopes to find his account in it before God : so true is it, that the Direction of the Intention is natural to all these Men.

AS to Plants, the most Devout among the *Turks* water them out of charity, and cultivate the Earth where they grow, that they may thrive the better. Sultan *Osman*, they say, seeing a Tree at a distance, which had the Figure of a Dervise, settled a Salary of an Asper a day for a Man to take care of it. Tho it was Simplicity, not to say Folly, to follow this Emperor's Example, yet the good Mussulmans believe they do in it a thing agreeable to God, who is the Creator and Preserver of all things. They are also weak enough to imagine they do a Pleasure to the Dead, in pouring Water upon their Tombs ; for this, say they, may be a Refreshment to them ; and there are several Women, who go to eat  
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and drink in the Cemeteries upon a Friday, believing that by this they appease the Hunger and Thirst of their deceased Husbands.

BEFORE I entertain you, my Lord, with an Account of all the Practices of the *Turks* with respect to the Dead, it will be proper to explain the two Commands which are remaining; namely, that concerning the Journey to *Mecha*, and that concerning Cleanliness. The Pilgrimage to *Mecha* is not only difficult because of the Length of the Way, but on account of the Dangers also in *Barbary*, where Robberies are frequent, Water scarce, and the Heats excessive. It is true, the *Mahometans* may have a Dispensation, and substitute a Man to run these hazards in their stead. They look upon the Temple of *Haram*, which is that of *Mecha*, as the Work of *Abraham*. Cause all the World to know, says the Alcoran, that God has commanded them to follow the Religion of *Abraham*, who was neither Idolatrous nor Unbelieving: That it is *Abraham* who built the Temple at *Mecha*, which is the first that was built for praying to the Lord. The Honour which is paid to this, is well-pleasing to God; who wills that all who are able to go thither, should go. The Mussulmans never trouble themselves about the false Chronology, and would condemn any one to the flames, who should dare to deny there was such a Town as *Mecha* in *Abraham's* time.

THE four Places of Rendezvous for the Pilgrims, are *Damascus*, *Cairo*, *Babylon*, and *Zebir*. They prepare themselves for this toilsome Journey, by a Fast which succeeds that of *Ramazan*, and assemble in Troops at the places appointed. The Subjects of the Grand Signior, who are in *Europe*, resort generally to *Alexandria* on board Ships of *Provence*, the Masters whereof are obliged to give the Pilgrims passage gratis. At the approach of the smallest Vessel, these good Mussulmans, who think of nothing but falling into the hands of the *Maltese*, run to kiss the Banner of *France*, wrap themselves up in it, and regard it as their Asylum. From *Alexandria* they pass to *Cairo*, to join the Caravan of *Africans*. The *Turks* of *Asia* assemble at *Damascus*; the *Persians* and *Indians* at *Babylon*; the *Arabians*, and those of the adjacent Islands, at *Zebir*. The Bassa's who go, embark at *Suez*, a Port of the *Red Sea*, three days Journey and a half from *Cairo*. All these Caravans take their measures so well, that they arrive the Eve of the less *Bairam* at the Hill *Arafah*, which is  
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one day's March from *Mecha*. It is upon this celebrated Hill, they believe, that the Angel appear'd the first time to *Mahomet*, and here is one of their principal Sanctuaries. After having kill'd some Sheep to give to the Poor, they go to make their Prayers at *Mecha*, and from thence to *Medina*, where is the Tomb of the Prophet, upon which they spread every year a very rich and magnificent Pall, which the Grand Signior sends thither as a Present of Devotion: the antient Pall is worn away by pieces, for the Pilgrims tear off a piece of it, be it ever so small, and keep it as an invaluable Relique.

THE Grand Signior also sends, by the Super-Intendant of the Caravans, five hundred Sequins, an Alcoran cover'd with Gold, several rich Carpets, and a great many Pieces of black Cloth for the Hangings of the Mosques of *Mecha*. The noblest Camel in the Country is chosen to carry the Alcoran; at his Return this Camel is hung with Garlands of Flowers, and cover'd with Benedictions, is richly fed, and excus'd from Labour all the rest of his days. They kill him with Solemnity when he is very old, and eat his Flesh as holy Flesh; for if he should die of Age or Sickness, his Flesh would be lost, and be subject to Putrefaction. The Pilgrims who have made the Journey to *Mecha*, are held in great Veneration the remainder of their Life; and being absolv'd of all sorts of Crimes, they commit them anew with Impunity, since, according to the Law, they are not to be put to death: they are reputed incorruptible, irreproachable, and sanctify'd from this World. Some *Indians*, they say, are foolish enough to put out their Eyes after they have seen what they call the Holy Places of *Mecha*, pretending that their Eyes ought not after that to be profan'd by the sight of worldly things.

THE Children who are conceiv'd in this Pilgrimage, are esteem'd as so many little Saints, whether the Pilgrims beget them upon their lawful Wives, or upon strange Women; for there are such waiting upon the Road, who offer themselves very humbly for so pious a Work. These Children are kept cleaner than others, tho' it be very difficult to add any thing to the Neatness with which Children are generally kept over all the *Levanti*.

*MAHOMET* would have deserv'd to be commended, if he had advis'd Cleanliness, as comely and useful to the Health; but it was ridicu-



lous in him to make it a point of Religion. Yet the Mussulmans are so fond of it, that they spend a great part of their Life in washing. There is not a Village among them, which has not a publick Bath. Those in the Towns are the chief Ornament of the Place, and are allotted for all sorts of People, of whatever Quality and Religion they are. But the Men never bathe with the Women, and there is so much Modesty observ'd, that any one would be reprov'd who should see any thing thro Inadvertency; and if he did it by design, he would be bastinado'd. There are some Baths which are for the Use of the Men in the Morning, and for the Women in the Afternoon; and others are frequented one day in the Week by one Sex, and the next by the other. One is serv'd very well in these Baths for three or four Aspers; the Strangers commonly pay handsomer, and every one is welcome there from Four in the Morning to Eight in the Evening.

THE first Entrance is into a fine Hall, in the middle of which is the principal Fountain, the Basin of which serves for washing the Linen of the House: All round the Hall is a small Bench about three foot high, cover'd with Mat; they sit down upon this to smoke, and pull off their Clothes, which are folded up in a Towel. The Air of this first Hall is so temperate, that one can bear to have nothing upon one's Body but an Apron about the Waist, to cover one before and behind. In this Condition a Man passes into a small Hall, which is a little warmer, and from thence into a larger, where the Heat is more sensible. All these Halls are generally clos'd above with small Domes, which let in light at the top thro a round Glass, like those our Gardiners put over their Melons. In the last Hall there are Marble Basins with two Cocks, one of hot Water, and the other of cold, which every one mixes to his own Fancy, and laves upon his Body with little Buckets of Brass belonging to the Place. The Pavement of this Chamber is heated by Furnaces beneath, and every one walks there as long as he thinks proper.

WHEN a Man desires to be scour'd, a Servant of the Bath causes you at once to lie along upon your Back, and setting his Knees then upon your Belly, without further Ceremony presses and squeezes you violently, and makes every Bone crack. The first time I fell into one of these Fellow's hands, I thought he had put out all my Limbs: they handle after

the same manner, the Joints of the Back and the Shoulder-blades. In Letter II. brief, if you would be shav'd, he shaves you, or gives you a Razor to shave yourself, if you chuse it; but for this, you must withdraw into a Closet, at the door of which you hang up a Towel as a Signal for no body to enter; and when you come out, you take it away again, and go into the great Hall, where another Servant presses your Flesh all over with his Hands so dextrously, that having kneaded it, as I may say, without doing you any harm, he forces out a surprizing Quantity of Sweat. The little Camelor-Bags they make use of here, are instead of the Strigils of the Antients, and are much more convenient. To clean the Skin the better, they pour a world of hot Water upon the Body; and if you have a mind to it, they use a piece of perfum'd Soap: in a word, they wipe you with Linen very clean, dry, and warm; and the Ceremony concludes with the Feet, which the same Man washes very carefully, when you are come back into the great Hall, where you left your Clothes; it is there that you are accommodated with a small Mirror, and pay your Money, after you are dress'd, and have restor'd the Linen you had for your Use. In this Hall they smoke, drink Coffee, and have Collations; for after this Exercise a Man finds himself very hungry. By discharging the Glands, the Bath certainly facilitates Perspiration, and by consequence the Circulation of Juices which supply the Body. A Man perceives himself very light when he has been well purify'd; but he must be accusom'd to the Bath from his Youth, for otherwise the Breast is very much affected by these warm Rooms.

THE Women are very happy when they are permitted to go to the publick Baths; but most of them, especially such whose Husbands are rich enough to build them Baths at home, have not this liberty. In the publick Baths, they entertain one another without any Constraint, and pass their time more agreeably than in their own Apartments. The Men who have any Complaisance for their Wives, do not refuse them these innocent Diversions. Too much Constraint makes them sometimes seek Reasons for a Divorce.

MARRIAGE among the Turks is only a Civil Contract, which the Parties have in their power to break; and nothing seems more convenient: yet as they are frequently weary of Marriage here, as well



as elsewhere, they have wisely provided that frequent Separations shall be chargeable to the Family. A Woman may demand to be separated from her Husband if he is impotent, or given to unnatural Pleasures, or if he does not pay his Tribute upon Thursday and Friday Night, which are the times consecrated to the conjugal Duties. If the Man acquires himself well, and supplies her with Bread, Butter, Rice, Wood, Coffee, Cotton, and Silk to spin her Garments, she cannot be parted from him. A Husband who denies his Wife Money to go to the Bath twice a Week, is subject to a Separation; for if the Woman turns her Slipper upside down in presence of the Judge, it is a Sign her Husband would force her to consent to things forbidden. Then the Judge sends to look for the Husband, and bastinades him, and dissolves the Marriage, unless he brings some very good Reasons in his Defence.

A HUSBAND who would be parted from his Wife, wants Pretextes as little in his turn, tho the thing is not so easy among the *Turks* as People imagine. The Husband is not only oblig'd to settle a Dowry upon his Wife for the rest of her Days; but supposing that in a return of Tenderness towards her, he should desire to take her again, he is condemn'd to let her lie for twenty-four Hours with some other Man, whom he shall think fit. He generally chuses one of his Friends, whom he knows to be most discreet: sometimes also he takes the first Comer; and it often happens, they say, that some Women who are pleas'd with their Change, refuse to return to their first Husbands again. This is practis'd only toward such Wives as are espous'd. The *Turks* are permitted to keep two other sorts, namely, such as they have in pay, and their Slaves. They espouse the first, the second they hire, and the last they purchase.

WHEN a Man would marry a Woman in form, he makes his Address to the Relations, and signs the Articles, after they are all met in the Presence of the Cadi, and before two Witnesses. It is not the Father and Mother, but the Husband, who endows the Woman: when the Dowry is fix'd, the Cadi delivers to the Parties the Copy of the Marriage-Contract; the Woman, on her part, brings only her Partition of Goods. Against the Nuptial Day, the Bridegroom has his Marriage bless'd by the Curate; and to draw upon himself the Favour of Heaven, he distributes Alms, and sets some Slaves at liberty. Upon the Wedding-day, the Bride mounts on horse-

horseback, cover'd with a large Veil, and rides thro the Streets under a Letter II. Canopy, accompany'd by several Women and some Slaves, according to the Quality of her Husband. The Men and Women, who play on Instruments, assist in the Ceremony: After this, are carried along the Goods, which make not the least Ornament of the Procession. As this is all the Profit which accrues to the Husband, they affect to place upon Horses and Camels a great many Coffers, which make a fine Appearance, but are commonly empty, or have nothing in them but the Habits and Jewels. The Bride is also led home in triumph by the farthest way to her Husband's, who receives her at his Door. Then these two Persons who have never seen one another, nor chang'd a word but by the Interposition of some Friends, join Hands, and make the tenderest Protestations that a sincere Passion can inspire. They forget not also to make a Speech, which is eloquent at least, for it is impossible the Heart should have much share in it.

THE Ceremony being perform'd in presence of the Relations and Friends, they spend the Day in Feasting and Dances, and seeing Puppet-Shows. The Men make merry in one Company, and the Women in another, till at last, Night comes on, and Silence succeeds to this tumultuous Joy. Among the Rich, the Bride is conducted into the Chamber by an Eunuch; but if there is no Eunuch, some Woman-Relation takes her by the Hand, and delivers her into her Husband's Arms. In some Towns of *Turky*, there are Women whose Profession it is to instruct the Bride what she ought to do when she approaches her Spouse, who is oblig'd to undress her piece by piece, and to put her to bed. During this time, they say, she repeats a long Prayer and takes care to tye her Girdle in several Knots, so that the poor Bridegroom exercises himself for whole Hours, before he can finish the disrobing. It is only by the Report of another, that a Man understands whether the Woman he espouses be handsome or ugly. There are a great many Towns, where the next Day after the Wedding the Relations and Friends go to the House of the new-married Couple, to take a bloody Cloth, and shew it in the Streets as they ride along, with Instruments playing before them. The Mother or the Relations forget not to prepare such a Cloth, both for that end, and to shew, in case of need, that the Parties were satisfied one with



with another. If the Women live prudently, the Alcoran requirizes them to be treated well, and condemns the Husbands who use them otherwise, to make amends for their Offence by Alms, or by other Works of Piety, which they are oblig'd to do before they lie with them.

IF the Husband dies first, the Woman takes her Dowry, and nothing more; and the Children, when the Mother dies, can oblige the Father to give the Dowry to them. In case of a Divorce, the Dowry is lost, if the Husband's Reasons are sufficient; if not, he must continue it, and maintain the Children.

THIS is the Condition of lawful Wives. As for them who are hired, there is not so much Formality about them. After the Father and Mother's Consent, who are willing to deliver their Daughter to such a Man, they repair to the Judge, who draws a Writing, that such a Man is willing to take such a Woman to serve for a Wife, that he undertakes to maintain her and the Children they shall have together, upon condition he shall be able to dismiss her when he thinks fit, paying her a certain Sum, in proportion to the Number of Years they shall live together. To colour over this evil Practice, the *Turks* throw the Scandal of it upon the Christian Merchants, who having left their Wives behind in their own Country, hire others in the *Levant*. As for Slaves, the *Mahometans*, according to the Law, may use them as they please; they give them their liberty when they will, or hold them in Servitude for their whole Life. What is commendable in this Libertine Way of Living, is, that the Children which the *Turks* have by all their Wives, equally inherit their Fathers Goods; with this difference only, that the Children of the Slaves must be declar'd free by Testament. If their Father does not do them this favour, they follow the condition of the Mother, and are at the discretion of the Eldest of the Family.

THO the Women in *Turky* do not shew themselves in publick, they are yet very magnificent in their Habits; they wear Breeches like Men, which reach as low as the Heel in manner of a Pantaloon, at the end of which is a very neat Sock of *Spanish* Leather. These Breeches are of Cloth, Velvet, Sartin, Brocade, Fustian, or fine Linen, according to the Season, and the Quality of the Wearer. There are Women at *Constantinople* debauch'd and profligate to such a degree, that under a shew of ad-  
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justing their Clothes, they discover in the open Street all that which Letter II. Modesty enjoins them to conceal, and get their Living by this detestable Trade. The *Turkish* Women wear upon their Shift a Waist-coat, and upon that a kind of Cassock of very rich Stuff; this Cassock is button'd down below the Breast, and girt about with a Girdle of Silk or Leather, with some Places of Silver enrich'd with Jewels. The Vest they wear upon the Cassock, is of a Stuff which is more or less thick, according to the Season; and the Fur of it is more or less costly, according to the Person's Condition. They often fold one part of the Vest over the other, and the Sleeves reach to the Fingers-Ends; and they commonly carry their Hands thrust in at the Slits in the side of the Vest. Their Shoes are exactly like the Mens, that is, embellish'd with a Border of Iron about the Heel. To give their Stature the best Advantage, instead of a Turbant, they wear a Bonnet of Pasteboard, cover'd with Cloth of Gold, or some handsome Stuff. This Bonnet, which is very high, resembles, in some manner, a certain sort of inverted Basket, which is seen in the antient Medals upon the Heads of *Diana*, *Juno*, and *Iris*. This Fashion is observ'd in the *Levant*; but as the Women among the *Turks* are oblig'd to cover themselves all over, they have a Veil upon the Bonnet, which hangs down to the Eye-Brows; the rest of the Face is cover'd with a fine Handkerchief, ty'd so strait behind, that the Women look just as if they were bridled. Their Hair hangs in Tresses upon their Back, and is a wonderful Grace to them; and those who have not good Hair of their own, wear artificial.

THE *Turkish* Women, according to the Report of our Countrymen at *Constantinople* and *Smirna*, who see them at the Bath with liberty enough, are generally handsome and well-made. They have a delicate Skin, regular Features, an admirable Chest, and above all, black Eyes; and several of them are compleat Beauties. Their Habit indeed is no Advantage to their Shape; but among the *Turks*, the thickest Women pass for the best made, and slender Shapes are not esteem'd. Their Breasts are at full liberty under their Vest, without any restraint of Stays or Bodice; in a word, they are just as Nature has made them, whereas with us, by endeavouring by Machines of Iron and Whalebone to correct Nature, who sometimes at a certain Age discovers Faults in the Back-Bone and



and the Shoulders, the fine Women are frequently mere Counterfeits. Besides, their Diet is sweeter and more simple than that of our Women, who eat Ragous, and drink Wine and strong Liquors, and spend a great part of the Night at Play: Is it surprizing then that they have Children crooked, or with false Shapes? The Blood of the *Levant* Women is also much purer; their Cleanliness is extraordinary; for they bathe twice a Week, and suffer not the smallest Hair or the least Soil to be upon their Body: all which conduces extremely to make them healthy. But they might spare the Care they take of their Nails and their Eye-brows; for they colour their Nails of a dark red, with a Powder which comes out of *Egypt*, and use another Drug for their Brows to make them black.

AS to the Qualities of the Mind, the *Turkish* Women want neither Wit, Vivacity nor Tenderness; and it is owing to the Men of this Country, that they are not capable of more beautiful Passions: but the extreme Constraint with which they are guarded, makes them go a great way in a little time. The more brisk among them sometimes cause their Slaves to stop a comely Man, as he passes along the Street. They commonly fasten upon Christians, and we may easily believe they do not chuse those who seem the least vigorous. We were told at *Constantinople*, that a handsome *Greek*, as he was returning from an Adventure of Gallantry, unhappily fell into a Trap-door, by the fault of the Slave who conducted him: the Trap-door was at the end of a Spout, which discharg'd itself into the Town-ditch. One may imagine how heartily the poor *Greek* curs'd the Adventure, and how speedily he ran to the Bath to wash himself clean. The Slaves of the *Jews*, who are the *Turkish* Womens Confidants, enter their Apartments at all Hours, under a pretence of carrying them Jewels, and often take with them some jolly young Fellows disguis'd in Womens Apparel; they spread them out with a Fardingale, to make them look bulky. The Hour of Morning and Evening Prayer is the common time for intriguing in *Turky*, as well as in many parts of *Spain*; but this can be practis'd only in great Towns, where the disorderly Women, and such whose Husbands are conveniently good-natur'd, are very strict at their Devotions, while their Husbands are in the Mosque. The Meeting is made in the Houses of the *Jewesses*, where the *Turkish* Women love a good Company; and there Strangers have all

the Liberty with them that can be. Love is ingenious in every Country; but whatever Precautions are taken to conceal the Game, they are often surpriz'd in those Places where they thought themselves secure. Adultery is rigorously punish'd in *Turky*; and in that case the Husbands are Masters of the Life of their Wives; for if they are revengeful, the wretched Women who are caught in this flagrant Offence, or convicted in Form, are put into a Sack fill'd with Stones, and drown'd: but most of them know how to manage their Intrigues so well, that they seldom die this death. When their Husbands give them their Life, they are more happy sometimes than they were before; for then they oblige them to marry their Gallant, who is condemn'd to die or turn *Turk*, supposing he is a Christian. The Gallant is often condemn'd also to ride thro the Street upon an Ass, with his Head towards the Tail, which they make him hold in his Hand like a Bridle, with a Crown of Garbage, and a Cravat of the same Stuff. After this Triumph they entertain him with a certain Number of Blows of the Battoon upon the Reins and upon the Soles of the Feet; and for the last Punishment, he pays down a Fine proportionable to his Estate. The Savages of *Canada* are not so rigorous; for tho they condemn the Adulterers, yet they agree that the Frailty being so natural to the two Sexes, they should mutually forgive one another, if the Faith is broken which is plighted in so delicate a Matter.

THE Alcoran detests Adultery, and ordains, that he who shall accuse his Wife, without being able to prove it, shall be condemn'd to fourscore Strokes of the Battoon. As the thing is difficult to be prov'd in *Turky*, where there must be Witnesses, the Husband is oblig'd to swear four times before the Judge, that he speaks the Truth; and protests five times, that he desires to be accurs'd of God and Men if he lyes. The Woman laughs in her heart, for she is believ'd upon her Oath, provided she prays to God five times that she may perish, if what her Husband says is true. Does it not seem that every Woman in such a condition ought to be dispens'd with from speaking the Truth?

JEALOUSY excepted, the *Turks* are a well-natur'd People, and take all possible measures to avoid the occasions of it; for they never suffer their Wives Faces to be seen by the dearest Friend they have in



the whole World. They are also well made, and of a manly Stature: the Blood changes less with them than with us, perhaps because they are more sober, and their Nourishment is more wholesome and light; and there are fewer crooked People, or lame, or Dwarfs. It is true, their Habit hides many Defects, which ours discovers. The first part of the Habit is a pair of Breeches in manner of Pantaloons or Drawers, which reach to the Heels, and end with a yellow *Spanish* Leather Sock, which goes into Slippers of the same Leather. Instead of a Heel, the Slippers are adorn'd with a small Iron, only one Finger and a half broad, and four high, bent like a Horse-shoe, which keeps them from wearing out in that part: the Tip is curv'd in a Bow, and they are sow'd more neatly than our Shoes. Tho they have only a single Sole, they last a long time; especially those of *Constantinople*, where they use the best and lightest Leather of the *Levant*. The Sultan is no better shod than others. The Christians who are Strangers, are not suffer'd to wear yellow Slippers; for the Subjects of the Grand Signior, Christians or Jews, have them either red, violet, or black. This Order is so well establish'd, and observ'd with such Exactness, that one may know what Religion any one is of by the Feet and the Head. The great Convenience of these Slippers is, that one puts them on and off without Trouble; but I lost mine several times in the middle of the Street, when I first wore them, and never miss'd them till the aking of my Feet gave me notice.

OUR Shoes are of a much better Fashion, tho the *Turks* think them heavy and clumsy. Their Slippers are good only in fine Weather, for the least Drop of Water soils them: they are by no means fit for Persons who love to go a simpling. There is no walking in the Fields in these Slippers without being hurt by the smallest Pebble: it is true, they sometimes put on *Spanish* Leather Buskins as light as Cloth, and border'd at the Heel with Iron, like the Slippers: the *Mussulmans* alone, and privileg'd Christians, wear them of yellow.

THE *Turkish* Breeches are fasten'd together at top by a Band three or four Inches wide, which goes into a linen Loop sew'd on to the Cloth. They are not made to open more before than behind, because the *Mahometans* do not urine after that manner. Their Shirts are made of fine soft Callicoe, and the Sleeves are wider than those of a Woman's Shift: they

they turn up the Sleeves in their Ablutions as high as the Elbow, Letter II. and very easily, because they have no Wrist-bands. Upon the Shirt they wear a sort of Cassock of Fustian, or Satin, or Stuff of Gold, and reaching to the Heels. In the Winter it is lin'd with Cotton, and some *Turks* have it of the finest *English* Cloth: it is just fit across the Breast, and is button'd with Buttons of Silver gilt, or of Silk, as big as a Pepper-corn. The Sleeves are also made very fit, and are fastned with Buttons of the same size, which go into a Loop of Silk, instead of Button-holes; and the Cassock is the same. For Quickness in dressing, they button only two or three Buttons here and there; sometimes the Sleeves have at the end a small Band which covers the upper part of the Hand. They wear a Girdle upon the Cassock ten or twelve feet long, and one foot and a quarter wide: the best Girdles are made at *Scio*: they go twice or thrice round the Waist, so that the two ends, which are handsomely tassell'd, hang down before.

THEY wear a Dagger, and sometimes two in this Girdle; these are merely Case-Knives, and the Handle is adorn'd with Gold or Silver, and precious Stones. As they have no Pockets, they also carry their Handkerchiefs under the same Girdle, and their Tobacco-Box, Letter-Case, &c. they thrust into their Bosom, which makes them look very big. The great Vest comes over the Cassock, and during the Hears they wear it like a loose Coat, without putting their Arms into the Sleeves; but it would be the highest Indecency to present themselves in this Posture before Persons of Distinction. The Sleeves of these Vests are strait enough, and not lin'd with Furs, because they would then be of an ungraceful Bigness, and would hinder them from using their Arms freely: These Sleeves come down to the Wrist, and are turn'd up with a broad Facing of the same Fur as the Vest is lin'd with. The ordinary Furs are the Fox-skin, the Martin, and the small Badger; and the better are the Sable-Tail very dark, or the Breast of the *Muscovian* Fox bleach'd very bright: these last are very dear, because a great many Martins Tails or Foxes Breasts go to line one Vest: they cost from five hundred Crowns to a thousand, and the dearest rise to four or five thousand Livres. The Vests are of Cloth of *England*, *France*, or *Holland*, of a Scar-



a Searlet, Musk, or Coffee Colour, or Olive-Green; and they reach to the Heels like the Garments of their Antients.

THE Turbant or *Saric* is compos'd of two pieces, namely, a Bonnet, and the Linen which is wrapp'd about it. The *Turks* call the Linen *Talbend*, from whence comes our *Turbant*. The Bonnet is a kind of Cap red or green, without Brims, pretty flat, tho somewhat rising at the top, quilted, as I may say, with Cotton, but it does not cover the Ears: about this Cap they roll several Folds of Callicoe. It is a particular Art to know how to give a Turbant a good Air; and it is a Trade in *Turky*, as selling Hats is with us. The *Emirs*, who boast of their being descended from the Race of *Mehomet*, wear a Turbant all green; but that of other *Turks* is red, with a white Border. It must be chang'd often, to keep it clean. Upon the whole matter, this Habit is convenient enough, and I found it better than my own.

THE *Turks* take a world of care of handsome Beards, and value them highly. One of the greatest Marks of Friendship with them, is, to kiss one's self, holding one's Beard; as it is a flagrant Injury to pull any one by the Beard, or cut it off. When they swear, it is by their Beard; and a Lawyer who had no Beard, would be despis'd. Those who follow Arms, are content with wearing one noble Mustachio, and are very proud of fine Whiskers. The manner of Saluting among the *Turks*, is, to make a light Inclination of the Head, and at the same time lay their Hand upon their Heart, wishing a thousand Benedictions, and calling those whom they salute Brethren. When it is a Person of Distinction, they advance toward him without bowing; and when they are come up within reach, they stoop down, and taking up a corner of his Vest before, lift it about a foot and a half high; they kiss it with respect, or else let it fall, according to the Quality of the Person: when they have made their Compliment, or spoke of their Business, they withdraw, after having observ'd the same Ceremony.

IN ordinary Visits, they only lay their Hand upon their Heart, and sit cross-legg'd upon a Sofa, which is a low-rais'd Bench: they commonly bring in Pipes of Tobacco ready lighted; the Pipes are very clean and neat, and two or three feet long, and consequently the Smoke comes very mild into the Mouth, and has none of that stinking Oil which burns the Tongue,

Tongue, and inflames the Throat when one uses short Pipes. The Tobacco also which is smok'd in the *Levant*, is the best in the World; it is commonly the Tobacco of *Salonica*, but that of *Asia* is better, and especially that of *Syria*, which they call Tobacco of *Ataxi* or *Ataque*, because they plant it about the antient Town of *Laodicea*. The *Turks* mix Wood of Aloes, or other Perfumes, among the Tobacco; but this spoils it. The Bowls of their Pipes are bigger and more convenient than ours. The Pipes of *Negropont* and *Thebes* are made of a natural Clay, which they cut with a Knife as it rises out of the Quarry, and which grows hard afterward of itself. After Tobacco, Coffee and Sherbet are brought in; the Coffee is excellent, but they never put Sugar in it, whether it be out of Avarice, or because they think it better without Mixture. Beside Tobacco, People of Quality treat also with Perfume: One Slave burns Drugs under your Nose, while others hold a Cloth over your Head, to hinder the Fumes from being dissipated too soon: a Man must have been us'd to these Scents, otherwise they are noisome.

MOST Visits are perform'd with these Ceremonies. There is no need of much Wit to transact Business well; for a good Mien and Gravity are instead of Merit in the *East*, and much Gaiety would spoil all: not that the *Turks* are not Men of Wit, but they speak little, and pride themselves in Sincerity and Modesty more than Eloquence. It is not thus with the *Greeks*, who are unmerciful Talkers. Tho' these two Nations are born under one Climate, their Tempers are more different than if they liv'd very remote from each other; which can be imputed only to their different Education. The *Turks* use no unnecessary Words, and the *Greeks* on the contrary talk incessantly. In Winter they spend whole days in the *Tendours*; and there it is they have their great Chats, and the Neighbour is never spar'd. These *Tendours* are Tables boarded round the sides, and in which they shut themselves up Waist-high, Men and Women, Maids and Batchelors, after they have set a small Stove there to keep them warm. Our Missionaries may declaim against these *Tendours* as much as they please, the Custom is too convenient to be suppress'd. The *Turks* practise what their Religion enjoins, but the *Greeks* do not; and their Misery causes them to play a thousand Fooleries, authoriz'd by bad Example, and perpetuated from Father to



SON. In short, the *Turks* make profession of Candour and good Faith, whereas how long the Faith of the *Greeks* has been suspected, one may easily see by their own Historians.

A N Uniformity runs thro all the Actions of the *Turks*; and they never change their manner of Life. There is no such thing as making great Feasts with them; they are satisfy'd with a little, and you never hear of a *Turk* being undone by feeding too high. Rice is the standing Dish in their Kitchens; and they dress it three several ways: That which they call *Pilau* is dry Rice, fat, and which melts in the Mouth, and is more agreeable than the Hens and Rumps of Mutton they boil with it: they boil it over a small Fire, with a little Liquor, and never stir it, nor uncover it; for by exposing it to the Air, it would turn to a thick Milk. The second way of dressing it they call *Lappa*, it is boild up to the same Consistence as with us, and may be eat with a Spoon; but the *Turks* use their Fingers, and the Hollow of their Hand serves them for a Trencher. The third way is *Tchorba*; this is a sort of Rice-cream, which serves them for a Broth. \* This seems to be that Preparation of Rice which the Antients gave to sick Persons.

\* Some hoc  
Pisfarearium  
Oryz. Hor.

T H E *Levant* Hens are very good, but the Butcher's Meat is not extraordinary in a great many Places. They sell there Buffaloe's Flesh for Beef, which is violently tough. The Mutton is very fat, and tastes of the Suet, especially the Rump, which is perfectly a Roll of Fat of a prodigious Thickness: the *Turks* never kill it till just as they hang the Pot upon the Fire. As they value only the Broth, they cut the Flesh out in Morfels before they put it into the Kettle, and then boil it with all sorts of Game. When they roast, they chop it still smaller, and draw all the pieces upon a very long Spit, putting a piece of Meat and then an Onion alternately. There is good Beef at *Constantinople*, and excellent Hares; and upon the Coasts of *Asia* the Heat-cocks are admirable, and so are the Partridges. The best Fish in the World is taken in the *Levant*. Beside the sorts we know, the Black Sea furnishes a number of others which are unknown to us. Sometimes the *Turks* have a Ragou of Meat hash'd with a little Fat, and strew'd over with curdled Rice; they make up Rice also in Rolls, which they wrap over with Vine-leaves or Cabbage, according to the Season, after having boild it

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in an Earthen Pan cover'd close. All thro' the *Levant* they make abominable Bread with very good Wheat, for their Dough is neither kneaded nor leaven'd; yet, for all this, there is sometimes good Pastry enough, and made with very fine Puff-Paste. Their Dishes are of Porcelain, fine Earth, or Pewter. The most common are Copper tinn'd; for *Asia the Less* abounds with Copper-Mines. They tin it very neatly, and very quick; for they make the Dish red-hot, and strew Sal Armoniac upon it, and then rub the Tin over it, and polish it with a Burnisher. This Tin adheres to the Copper so well, that their Vessels do not lose it so easily as ours.

WHEN the Hour of Eating is come, they spread a piece of black *Spanish* Leather upon the Ground or the Sofa, according to the number who are to eat. They who love Neatness lay it on a Table of Wood, half a foot high, upon which they set a great wooden Bowl with Plates of Rice and Meat. The Master of the House says the ordinary Prayer, *In the Name of God Almighty and Merciful, &c.* One Napkin of blue Linen is handed round the Table, and serves all the Guests; and they have one wooden Ladle among them with a long Handle, which helps to sharpen their Appetite to the Rice. Meat and Fruits are also produc'd, and cold Water is never omitted at the Close of the Treat. We have rose from Table sometimes with our Belly perfectly frozen; but to make us amends, they gave us Coffee boiling hot: and we smok'd like the rest of the Company, but it was more out of Complaisance than Pleasure. Tobacco in Smoke, taken medicinally, is good for an Asthma, for Pains in the Teeth, and for several Maladies occasion'd by Scrofulities, to which some are very subject: In this sense, Tobacco is proper enough for the *Turks*; for their Habit of the Turbant exposes them to Defluxions, because its Thickness hinders Perspiration, and it does not cover the Ears. Tobacco also humours their Laziness; they swallow their Spittle out of Custom and out of Cleanliness, and without any Prejudice. When I went to bridle my self before Persons of Fashion, and forbore to spit, it made me heart-sick: Decency however requires one to spit into a Handkerchief, in order to save the Carpet upon the Floor, or else one must sit at one Corner, and take up the Carpet, and spit upon the Boards.

THE first time we were oblig'd to lodge among the *Turks*, we were puzzled sufficiently to know where we should lie. Our Host had only

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one Hall where we eat, one small Kitchen just beside it, and another Chamber which belong'd to his Wife; this was evidently not intended for us: and besides, there was neither Bed, Couch, Bench, or Chair to be seen; for the *Turks* of all People in the World encumber a Room the least with Moveables: when at once a Slave drew out of a Cup-board in the Wall, all the Materials for making our Beds. To make three Beds, he spread three Quilts, very scanty and very hard, upon the Board we had eat upon, and upon these he laid three Cloths, and then a second Cloth upon every one; but, according to the Fashion of the Country, the last Cloth was sew'd to the Counter-pane, lest it should slip off in the Night. Every Bed had also its Pillow; and when we rose, the same Slave folded up the Baggage in a moment, and put it into the Cup-board; and all this was done as swiftly as one can shift the Decoration of an Opera.

THE Idleness in which most part of the *Turks* live, obliges them to seek out for Amusements, which is the properest Term on this occasion; when they play together, it is only to pass the time, as they say, and not to win Money. *Mahomet*, who had nothing in view but the Peace of Families and the publick Tranquillity, has given them good Principles about this Subject. *Abstain*, says he, from playing at Games of Hazard and at Chess; these are the Inventions of the Devil to cause Division among Men, to divert them from their Prayers, and hinder their calling upon the Name of God. As to Chess, they do not obey his Injunction, but they understand neither Cards nor Dice: they play sometimes at Drafts. The *Mancala* is their Favourite-Game; it is a Table with two Leaves like a Draft-board, and six Spots on a side; they play two at a time, and each has 36 Men, which he ranges on the Spots on his side.

THE most ingenious Mussulmans employ themselves in reading the Alcoran, and the Commentators upon it. Others take to Poetry, in which they are said to do very well; nor am I surpriz'd at it, for the Blood of the finest Genius's *Asia* and *Greece* has formerly produc'd ruts in their Veins; or at least they are under the Influences of the same Heaven. Some *Turks* delight in Musick, and spend the whole day in playing upon an Instrument without being tir'd, tho they only repeat the same Tune. The *Dervises* are great Musicians and great Dancers; but I must first mention the Lawyers, before I speak of the Religious.

THE Mufti, who is at the head of the Lawyers, is chief of their Religion, and the Interpreter of the Alcoran. He is nam'd by the Sultan, and seldom depos'd: the Sultan chuses a Man of Probity, learn'd in the Knowledge of the Law, and whose Reputation is establish'd. By this Choice he becomes the most respected Officer of the Empire: he is the Oracle of the Country, and they stand to all Decisions, which he makes only by *Tes* or *No*, which he writes under the Question propos'd. For this he has three Officers; one who states the Question well, after having disentangled it from the Difficulties which might obscure it; the other copies it out, and the third applies his Master's Seal to it, when he has given his Answer. This Answer removes all Difficulties; there is no Appeal, and the Matter is ended for ever. When it is about Peace or War, the Death of great Officers, or some Affairs relating to the Good of the Empire, the Sultan proposes the Point to him in Writing in form of a Doubt, and without naming the Person; as thus, *What ought to be done in such a Case?* It concerns the Mufti to be circumspect, for many times he is consulted only out of Formality, and is depos'd if he does not answer according to the Prince's Pleasure. Sultan *Morat* having to do with a stubborn Mufti, demanded of him fiercely, *Who was it made thee Mufti?* *Your Highness*, he reply'd. *Very well*, said the Sultan; *since I was able to clothe thee with that Dignity, am I not able to strip thee of it?* It is not said what the Mufti return'd; but he was degraded. There have been several Mufti's who have sign'd the Deposition and the Death of the Emperors, who put them into their Places.

THO they persuade People that the Alcoran is a perfect Book, they do not forbear to give different Interpretations to the Law, according to the time and the occasion. The Grand Signior presents the new Mufti with a Vest of great Price furr'd with Sable, and with his own Hand puts into his Bosom a Handkerchief full of Sequins. This Present and the Vest are valued at two thousand Crowns. He also assigns him a Fund of about twenty five Crowns a day, which is generally rais'd upon some Mosque. The Bassas who are at the Court, and the Ambassadors and Residents also, make him a considerable Present, when they go to wish him Joy of his Promotion. In a word, the Mufti is the only Officer whom the Grand Signior salutes with Respect. He never refuses him Audience,



and advances several Steps to receive him. The Grand Visier rises up to none, nor goes to any Person beside the Musti. The Visier takes the left Hand of him, which is the Sword-side, and the most honourable Place among the Professors of Arms, because, they say, those who are on their right hand are under their Sword; but the Musti and the Cadilefquers are very well content to take the right Hand, which is the Place of Honour among the Men of the Law: there is also never any Dispute between them. See here, how the Fancies of People are satisfy'd. If the Musti is depos'd by the Intrigue of his Enemies, in order to place one of their own Faction in so advantageous a Post; he has the Disposal given him of some Employments of Judicature, which bring him in a very noble Revenue. But if the Musti was guilty of High Treason, or any enormous Crime, it would be in vain for him to say the Law forbids him to be put to death; for he would be degraded, and sent to the *Seven Towers*, and there be pounded alive in a Mortar.

AFTER the Musti, the Cadilefquers are the Officers of Justice the most honour'd in the Empire. Next are the *Moula* or *Moula-Cadi's*, call'd Grand Cadi's, and the Cadi's or ordinary Judges. Among the Cadilefquers, or chief Judges, he of *Europe*, or *Romania*, is the First; he of *Asia* or *Anatolia* the Second, and he of *Egypt* the Third. The Cadilefquers do the Business of the Cadi in his absence: they very often come to be Musti's, and apply themselves strictly to the Study of the Alcoran, which is their Civil and Religious Code: They are also stil'd Judges of the Army, because the Soldiers are judg'd only by them. Their Place at the Divan is at the Grand Visier's side, and they appeal sometimes to them from the Sentence of the Secular Cadi; in short, their Employment obliges them to have an eye upon all the Officers of Justice in the Empire. They give out the Cadi's Commissions, and those of the *Moula-Cadi's*; but for the last, they must have the Grand Seignior's Consent. Upon considerable Complaints well grounded, they depose the Cadi's, and condemn them to a Fine, after they have suffer'd the Bastinado.

THE Judges of the great Towns are call'd *Moula* or *Moula-Cadi's*; those of small Towns, and of Burroughs and Villages, *Cadi's*. The administration of Justice lies wholly in the hands of this sort of Men in *Turkey*; and as all is corrupted at present, the Musti is Pensioner to the Cadi-

Cadilesquers, the Cadilesquers to the Moula, the Moula to the Cadi's, Letter II. and the Cadi's to the People. Every Cadi has his Serjeants before him, to summon with a loud Voice those who are accus'd: If he who is summon'd, fails at the Hour appointed him, they grant to the other Party all he desires. It is commonly to no purpose to appeal from the Sentence of the Cadi; for a Process is never form'd over again: the Sentence would also be perpetually confirm'd, because the Cadi form'd it, as he understood it; and it is by this he commits horrible Abuses. However, the Cadi's are sometimes cashier'd; and if the Injustices they have acted are flagrant, they are punish'd, but the Law forbids the putting them to death. These Officers have been known at *Constantinople* ever since about 1390. for *Bajazet I.* oblig'd *John Paleologus* the Greek Emperor, to admit them into that City, to judge the Affairs which happen'd between the *Greeks* and the *Turks* who were settled there.

THE Priests and the Religious among the *Turks* have the good luck to die in their Beds, as well as the Cadi's. The Priests commonly begin with proclaiming the Hours of Prayer in the Galleries of the Pinacles. If they carry themselves well, and have a fair Reputation, the People of the Parish present them to the Grand Visier, upon the Vacancy of the Cure; who dispatches their Presentment, after having made them read some Passages of the Alcoran, or after having laid this Book upon their Head. The Employment of the Priests is to say Prayers, to read in the Mosques, to bless Marriages, to assist the Dying, and accompany the Dead. To comfort the Dying who have Debts which they are unable to pay, the Curate calls the Creditors together, and exhorts them to forgive them to the dying Person, or to declare before Witnesses that they will never demand any thing of him. The Creditors who are hard-hearted enough to refuse this Favour, are reputed very ill Men.

THEY wash the Dead with a great deal of Care in *Turky*; they shave them all over, and burn Incense about them, to drive away the evil Spirits: they bury them in a Cloth, open at top and bottom; for they imagine that when the dead Person is laid in the Ground, two Angels come and make him get upon his Knees, to give an account of his Actions; for which reason most of the *Turks* leave a Lock of Hair upon their Head, for the Angel who makes them thus change their Posture, to



take hold on. That the Dead may be the more at ease, they make a kind of Arch in the Grave, of light Planks, upon which they lay them all along. If the Dead liv'd a good Life, two Angels, white as Snow, succeed to those who came to examine him, and entertain him with nothing but representing the Pleasures he shall taste in the other World ; but if he was a great Sinner, two other Angels, black as Jet, torment him horribly : one, they, say, strikes him into the Earth with a Club, and the other pulls him up again with an Iron Hook ; and they divert themselves with this cruel Exercise even to the Day of Judgment, without discontinuing it one moment.

*MAHOMET*, who had it upon his hands to manage the *Arabs*, has treated them according to their Taste. As their Soil is an arid dry Desert, to comfort them, he has provided them a Paradise full of Fountains, and Gardens, and Groves impenetrable by the Sun, Parterres abounding with Flowers, and Orchards loaded with all sorts of admirable Fruits. In this charming Place flows Milk, Honey, and Wine ; but it is a Wine which never touches the Head, nor disturbs the Reason. The most accomplish'd Beauties are up and down in the Walks, and are neither too easy nor too cruel. A Man shall espouse what Women he pleases, for there all sorts are to be found : their Eyes, which are as large as an Egg, shall be always fastned upon their Husbands, who love them to Dotage. Their Daughters, according to this Prophet, are all pure and unspotted ; and the Maladies peculiar to the Sex are never heard of there ; nor are Savine, Mercury, &c. known among them. The best thing that *Mahomet* has said concerning the other World, is, that they must not be reckon'd in the number of the Dead, who die in the ways of God, because they live in God, and enjoy his Blessings and his Love. The Damned, on the contrary, are precipitated into a devouring Fire, in the midst of which their Flesh is continually renew'd, in order to augment their Punishment ; they shall suffer an incredible Thirst, without being able to cool themselves with one drop of Water ; and if by chance any thing is given them to drink, it will be a poison'd Liquor which will suffocate them without killing them : and to compleat their Miseries, they shall have there no Women.

I FORGOT to mention, that before they bury their Dead, they Letter II. expose them in the House upon a Bier, under a Pall of different Colours, according to the Quality of the Persons; this Pall is red for Men of the Army, black for Citizens, and red for an Emir or a Cherif; the Turbants which are laid upon the Bier, are of the same Colour with the Pall. The Priests go before the Train, and pray for the deceas'd; the Poor follow with the Slaves and Horses. There are also Mourners, as well as in the Interments of the *Greeks*: these make a mad sort of Musick along the Street while the Body is burying, and after it is bury'd; they cover the Grave with certain Planks, upon which they throw on what Materials they find thereabout. After this, the Men retire, and the Women stay there some time; then the Priests advance to the Grave to listen, in order to inform the Relations if the deceas'd makes a good Defence when the Angels question him; they take care enough not to say he was confounded, because they are well paid: when they tell good News. The Women often go to pray upon their Husbands Graves, but it is always in open Day, and never by Night, for fear some Adventure should befall them, like that of the *Ephesian* Matron. They sometimes carry Victuals to eat in the Cemeteries, especially on a Friday: some believe this eases the Dead; but the more reasonable say it is done to draw the Passengers thither, to pray to God for the Deceas'd.

ONE of the principal Reasons which causes the *Turks* to bury the Dead in the Highways, is, to excite Passengers to wish them well; and the Wish is generally, *That God would deliver them from the Torments which the black Angels make them suffer.* They set up two great Stones at each end of the Grave for Persons of Distinction: that at the head shews the Difference of Sex, by a Turbant or by a Bonnet; and it is in this sort of Work that the Carvers of *Constantinople* and the chief Towns of the Empire are employ'd: the Epitaph is engrav'd upon the other Stone. The Master-piece of the chief Artists is to make a Tomb for the Grand Signiors; in which notwithstanding, they succeed very ill, for they bestow Pains and Labour without any Skill or Taste. They commonly dig among the Ruins of the antient Towns to search for pieces of Pillars, or some old Marbles, to make Grave-stones of. They who take pleasure in Inscriptions, should not neglect to visit the Cemeteries, because the *Turks*, the *Greeks*, and the *Armenians*, carry the finest Marbles thither:



thither: the Cemeteries are of a prodigious Extent, for they never bury two Persons in the same Grave; and the Ground they take up about *Constantinople*, if it were till'd, would bear Corn enough to feed that great City for half the Year; and there is Stone enough in them to build a second Wall round it.

I AM not acquainted well enough with the *Turkish* Religious, to make a particular Description of the different Orders among them; for I have seen none but those they call *Dervises*. These are the chief Monks, who live in a Body in Monasteries under a Superior, who applies himself principally to Preaching: they make a Vow of Poverty, Chastity and Obedience; but they easily give themselves a Dispensation from the two former, and quit their Order also without Scandal, to marry when the Humour takes them. It is a Maxim with the *Turks*, that a Man's Head is too light and giddy to continue long in the same Disposition. The General of the Order of the *Dervises* resides at *Cogna*, which was the antient *Iconium*, the Capital of *Lycaonia* in the smaller *Asia*. *Ottoman*, the first Emperor of the *Turks*, erected the Superior of the Convent of this City into Chief of the Order, and granted great Privileges to this House. They say it holds above five hundred Religious, and that their Founder was a Sultan of the same Town, call'd *Melelava*, from whence they came to be call'd *Melelevi's*: they have this Sultan's Tomb in their Convent.

THE *Dervises* who wear Shirts, have them, by way of Penitence, of the coarsest Cloth they can get; and those who wear none, have a woollen Vest next their Skin of a brown Colour, made at *Cogna*, and which reaches a little below the Calf of the Leg: they button it when they have a mind, but most part of the Year they go open to their Skin as low as their Girdle, which is generally of black Leather. The Sleeves of this Vest are as large as those of our Women's Shifts in *France*; and upon this they wear a sort of Cassock or Cloke, the Arms of which come no lower than the Elbow. These Monks go bare-legg'd, and sometimes they use the common Slipper: upon their Head they have a Bonnet of Camel's Hair of darkish white, without any Brims, and made in the Form of a Sugar-Loaf, but rounded at top like a Dome: some roll a piece of Linen about it, to make a Turbant of it.

IN the presence of their Superiors and Strangers, these Religious observe an affected Modesty, turning down their Eyes, and keeping a profound Silence: but in other Points they are said not to be so modest, for they are great Drinkers of *Aqua Vita*. The Use of Opium is more familiar to these than to other *Turks*. This Drug, which is Poison to them who are not accustom'd to it, and a small Dose of which would kill other People, throws the Dervises, who take it by Ounces at a time, into a Gayety equal to what Men have who drink a plentiful Quantity of Wine. A pleasing Fury, which one may stile Enthusiasm, succeeds this Gayety, and makes them pass for extraordinary Persons, if one is ignorant of the Cause: but as their Blood is too much attenuated by this Drug, it occasions a considerable Discharge of Serosity in the Brain, and so casts them into a Slumber, and they lie a whole day without stirring a Hand or Foot. This kind of Lethargy seizes them every Thursday, which is their Day of Fasting; during which they dare not eat, according to their Rules, tho it be after Sun-set.

THE Dervises value themselves much upon their Politeness; their Beards are very clean and well comb'd; and their Verses never turn upon the Women, unless it is upon those whom they hope to see one day in Paradise. They are no longer such Fools, as to cut and slash their Bodies, as they did formerly; for now they scarcely raze the Skin: however, they burn themselves sometimes on the side of their Heart with small Wax-Candles, as a Mark of their Tenderness to the Object of their Love. They draw the Admiration of the People by handling Fire without being burnt; they will hold it also in their Mouth a good while, like our Mountebanks. They perform a thousand Feats of Activity, and play with the Jugler's Box surprizingly. They pretend to charm Vipers by a Specifick Virtue adhering to their Clothes, and are the only *Turks* who travel into the *Eastern* Countries: They go into the Mogul's Dominions, and thereabouts, picking up Alms in abundance, and always take care to make their Meals at their Religious Houses which lie in their way. Musick is one part of their Study: their singing seem'd to us to be sad, and yet harmonious; and tho it is forbidden by the Alcoran, to praise God with Instruments, yet they have set it on foot in spite of the Edicts of the Sultan, and the Persecution of the Bigots.



THE principal Exercises of the Dervises, are to dance upon Tuesday s and Fridays; and this Comedy is preceded by a Preachment by the Superior of the Convent, or his Sub-delegate. Their Morals, they say, are good, and may be of excellent Use to Persons of any Religion. The Women, who are banish'd from all publick Places where the Men resort, are permitted to attend these Preachments, and never fail to be present. During the time, these Religious sit within a Ballustrade, upon their Legs, with their Arms across, and their Hands turn'd down: After the Sermon, the Singers, who are plac'd in a Gallery, which serves for an Orchestre, strike up with their Voices to the Fifes and Tabors, and sing a very long Hymn. At the second Stanza, the Superior, in a Stole and a Vest with hanging Sleeves, claps his Hands; at which Signal the Monks get up, and having saluted him with a profound Reverence, begin to turn round one after another, and whirl about so swiftly, that the Doublet they have upon their Vest, flies out, and spreads just like a Tent, in a surprizing manner. All those Dancers form a great Circle as merry as can be; but at the first Stroke or Signal of the Superior, they give over, and return to their first Posture, as calmly as if they had never mov'd. They repeat this Dance at the same Signal three or four times, the last of which is much the longest, because the Monks are then well in Breath; and by a long Habitude, they finish this Exercise without being giddy. As much Veneration as the *Turks* have for these Religious, they don't suffer them to have many Convents, because they never esteem such Persons as do not beget Children. Sultan *Moras* design'd to extirpate the Dervises, as a sort of Men useless to the Republick, and for whom the People had too much Consideration; but he contented himself with confining them to their Convent of *Cogna*. They have also a House at *Pera*, and another upon the *Thracian Bosphorus*. We heard their Preachment in their Convent at *Prusa* in *Bythinia*, and saw them dance with a great deal of Pleasure thro the Rails of the Mosque.

THE *Armenian* Merchants in our Caravan, who spoke *Italian*, explain'd to us part of the Sermon. The principal Subject was upon Jesus Christ: The Preacher declaim'd against the *Jews*, but coolly, for they are never in a Transport; and found fault with the Christians extremely, for believing the *Jews* had put to death so great a Prophet, assuring us on the contrary,

*A Dance of Devils*







trary, that he ascended into Heaven, and that the *Jews* crucify'd another Person in his stead. Letter II.

I KNOW not how to conclude more nobly, than by observing the Esteem the *Turks* have for Jesus Christ; so far is it from being true, that they vomit out Blasphemies against him, as some Travellers have told us. If the *Turks* have the misfortune not to believe the Divinity of Jesus Christ, they reverence him at least as a great Friend of God, and especially as a great Intercessor before the Lord. They confess he was sent from God, to deliver a Law full of Grace; and if they treat us as Infidels, it is not because we believe in Jesus Christ, but for not believing that *Mahomet* came after him, to publish another Law, less opposite to corrupted Nature.

I am, My LORD, &c.

My LORD,

BEFORE I engage in the Description of the Black Sea, I beg you to allow me the Honour to give you an account of what we observe as to the Canal, whereby it discharges itself into the Sea of Marmora, which makes part of the Bosphorus, according to the Language of the *Turks*.

THE Canal of the Black Sea, begins properly at the Point of the Column of Pompey, which is situated about three Miles from the Temple of Jupiter, where the new Castle of the handsomely built, every body would I believe, give in my Opinion. This Canal is very far from being in a right Line; its Entrance, which on the side of the Black Sea, has the Form of a Tunnel, looks to the North-East, and is to be taken from the Column of Pompey, whence we reckon about three Miles to the new Castle. The Temple of Jupiter is built upon a Cape, where the Temple of Juno is thought formerly to have been; and by corruption from *Jupiter*, which comes that Place is still call'd *Jove*.

Vol. II.

LET-



truly, that he ascended into Heaven, and that the Jew crucify'd another I enter II Person in his stead.



vellers have told us. If the Turks have the misfortune not to believe the Divinity of Jesus Christ, they reverence him at least as a great Friend of God, and especially as a great Deliverer of the Lord. They con- lest he was sent from God, to deliver a Law full of Grace; and if they treat us as Infidels, it is not because we believe in Jesus Christ, but for not believing that Law, which came after him, to deliver another Law.

# LETTER III.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

A Description  
of the Canal  
of the Black  
Sea.



BEFORE I engage in the Description of the *Black Sea*, I beg you to allow me the Honour to give you an account of what we observ'd as to the Canal whereby it discharges itself into the Sea of *Marmora*, which makes part of the *White Sea*, according to the Language of the *Turks*.

Βόσπορος  
Θεσπιος. Po-  
lyb. & Strab.  
Βόσπορος τῆς  
Χαλκηδονίως.  
Herod. lib. 4.  
On the word  
Χαλκηδών.

THE Canal of the *Black Sea*, or the *Bosphorus* of *Thrace*, begins properly at the Point of the Seraglio of *Constantinople*, and ends towards the Column of *Pompey*. *Herodotus*, *Polybius*, *Strabo*, and *Menippus* quoted by *Stephanus Byzantinus*, make it 120 *Stadia* in length, which come to fifteen Miles: but they place the Beginning of that Canal between *Byzantium* and *Chalcedon*, and the End at the Temple of *Jupiter*, where the new Castle of *Asia* stands at present. Tho this Difference be arbitrary, yet after Inspection of the Places, every body would, I believe, agree in my Measures. This Canal is very far from being in a right Line; its Entrance, which on the side of the *Black Sea* has the Form of a Tunnel, looks to the North-East, and is to be taken from the Column of *Pompey*, whence we reckon about three Miles to the new Castles. That of *Asia* is built upon a Cape where the Temple of *Jupiter the Distributer of good Winds*, is thought formerly to have been; upon which account that Place is still call'd *Joro*, by corruption, from *Jerom*, which signifies

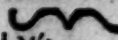
\* Αρμενίου  
Λαός.  
\* Jupiter Uri-  
m, Ουέρις.

signifies

# Description of the Canal of the Black Sea.

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signifies a Temple. The Castle of Europe is on an opposite Cape, near Lett. III. which stood in times past the Temple of Serapis, mention'd by Polybius. From these Castles the Canal forms a great Elbow, in which are the Gulphs of Sarais and Tharabia; and from this Elbow it runs South-East towards the Seraglio call'd Sultan Solymán Kiosk, five Miles distant from the Castles. After this, by another Elbow shap'd like a Zig-zag, the same Canal crimps by little and little to the South, till it comes to the Point of the Seraglio, where in my Opinion it ends. From this last Elbow, to the Old Castles, is reckon'd two Miles and a half; and thence to the Seraglio, or Point of Byzantium, six. Thus, according to this Computation, the whole Canal is sixteen Miles and a half long, which is not very different from the Account of the Antients, who gain'd on the side of Chalcedon, where they plac'd the Beginning of the Canal, what they lost between the Temples of Jupiter and Serapis, and the Column of Pompey.

  
 Μίλων  
 Αλεξ. Dion.  
 Bizant.  
 Ζαεγνίον  
 τῆς Θερμῆς.  
 Polyb. hist.  
 lib. 4.

THE Breadth of the Canal at the new Castles, where those Temples stood, is a Mile; and a Mile and a half, or two Miles, in some other parts. The narrowest part of all is at the Old Castles, whereof that of Europe is upon the Rising, on which the Antients, as Polybius informs us, had built a Temple to Mercury; for which reason it was nam'd the *Hermæan Cape*. This Cape lay half way in the Canal, according to the Antients, who, as we have already said, terminated it on one side between Chalcedon and Byzantium, and on the other, at the Temple of Jupiter. This part is not more than 800 Paces broad, and the Canal is very near as narrow a little lower at *Caurichisme*, a Village built at the foot of the Cape, which the Antients call'd *Ephes*, whence it widens to the Seraglio for the length of a Mile, or a Mile and half. Thus the Waters of the Black Sea enter with sufficient Swiftneſs into the Canal of the new Castles, and have free room to extend themselves in the Gulphs of Sarais and Tharabia. From thence, without running at all faster, they wind toward the Kiosk of Sultan Solymán, where they are forc'd to turn towards the South, without any visible Augmentation of their Motion, except between the Old Castle, where the Channel grows straiter.

Eclat. Polyb.  
hist. lib. 4.

IN this part (as Polybius remarks) besides that the narrowing of the Canal encreases the Swiftneſs of the Water, it is reflected obliquely from



the Cape of *Mercury*, on which is the Old Castle of *Europe*, against the Cape of *Candil-bachest* in *Asia*, and returns towards *Europe* about *Courishisme* at Cape *Esties*, whence it flows thro by the Point of the *Seraglio*. This is what *Polybius* observ'd in his time, that is, in the time of *Scipio* and *Loelius*, with whom he was intimately acquainted. For my part, I own I could not observe this Indentedness of Motion of this side the Castles, tho I pass'd the Canal four or five times; but it is certain that upon a North Wind the Rapidity is so great between the two Castles, that no Vessel can stop itself, nor get back again, without a Wind contrary to the Current: yet the Swiftness of the Waters diminishes so sensibly, that you may go down and up, without any Difficulty, when the Winds are not violent.

INDEPENDENTLY of the Winds, there are some very particular Currents in the Canal of the *Black Sea*; the most apparent is that which runs all along it, from the opening of the *Black Sea*, to the Sea of *Marmara*, which is the *Propontis* of the Antients. Before this Current enters the Canal, it beats in part against the Point of the *Seraglio*, as *Polybius*, *Xiphilinus*, and after them *M. Gilles* have observ'd; for one part of these Waters (tho the least considerable) flows into the Port of *Constantinople*, or the ancient *Byzantium*, and following the Western Windings, runs into the Nook which goes by the Name of the *Fresh Waters*: nay, *Polybius* and *Xiphilinus* had a notion that these Waters reflected, form'd that celebrated Port, which the Antients admir'd by the name of the *Golden Horn*, upon account of the Riches it brought to that powerful City. That Portion therefore of the Canal which goes into the Port of *Constantinople*, makes a Current that follows the Turn of the Walls of the City: all the rest discharges itself into the Sea of *Marmara*, between the *Seraglio* and *Chalcedon*.

MONSIEUR le Comte *Marsilly* hath observ'd, that the two little Rivers of the *Fresh Waters* form'd a Current in the Port of *Constantinople*, from the North-West to the East, which, as it were, sweeping the Coasts of *Galata* and *Topana*, proceeds along those of *Fondoxli*, quite to *Arnautcui*, going up the Canal on the side of the Castles, in a course opposite to the great Current. When we know this, we shall not be surpriz'd that some Boats go up under favour of this little Current, while others

go down by keeping in the great one. It is likely, the Stream that goes out of the Port glancing sideways against the great Current, slides towards the North; whereas if it run against it in any other line than sideways, it would bear it along with it, or bear it back. *M. le Comte Marfilly* has also observ'd, that there is a little Current in the corner of the Coast of *Scutari*; so that the Waters of the great Current that strike against Cape *Scutari*, are reflected back towards the North. According to the Observations of that Learned Man, the Waters of the great Current being arrived at Cape *Modabouron*, ascend again along the Coast of *Chalcedon* towards Cape *Scutari*, and make another sort of Current.

Let. III.



THIS Diversity of Currents has nothing in it very extraordinary. It is easy to conceive, that a Cape which juts out too far must strike back the Waters that run against it in a certain line; but it is hard to account for another hidden Current, which we shall henceforth call the *Under Current*, because it is observable only in the great Canal beneath the great Current, which we may call the *Upper Current*, which flows quite from the Castles to the Sea of *Marmara*. We are therefore to take notice, that the Waters which possess the Surface of this Canal to a certain depth, run from the Castles to the Seraglio. This is incontestable; but it is also certain, that beneath these Waters there is one part of the Water of the same Canal, which moves in a contrary Direction; that is to say, goes back up towards the Castles.

*PROCOPIUS* of *Cesarea*, who lived in the sixth Century, informs us, that the Fishermen took notice that their Nets, instead of sinking perpendicularly to the bottom of the Canal, were dragg'd from the North towards the South, when they came to a certain Depth; while the other part of the same Nets, which descended beyond that Depth to the bottom of the Canal, were bent a contrary way. There is also great likelihood that this Observation is still more antient, for the *Bosphorus* has in all times been very famous for fishing. This Canal is call'd *Fishy*, in the Inscription which *Mandrocles* caus'd to be set under the Picture wherein he had represented the Bridge over which *Darius* march'd with his Army, when he went to fight the *Scythians*. *Procopius* tells us, that according to the Remarks of the Fishermen, the two opposite Currents, one upper and the other under, are very perceptible in that part of the



the *Bosphorus*, which is call'd the *Absys*. Perhaps thereabouts may be a deep Gulph form'd by a Rock, in shape hollow like the Bowl of a Spoon, the hollow part looking towards the Castles: for according to this Supposition, the Waters that are to the bottom of the Canal shocking violently against this Rock, must by such Reflection take a Determination contrary to what they had before; that is to say, they must run back towards the Castles, and consequently flow in a line opposite to that of the upper Current. The short abode we made at *Constantinople*, would not allow us to examine into this Wonder. *M. Gilles* speaks of it as of a very extraordinary thing, and *M. le Comte Marfilly* observ'd it with great attention; and indeed I think nothing can be more worthy of Observation. That skilful Philosopher would not venture to give his Opinion as to the Explication of so singular an Effect; and I propose mine, only to spur on the Learned to search into the true Cause of this Phenomenon.

NEITHER is it easy to give a reason why when the *Bosphorus* discharges so little Water, the *Black Sea*, which receives so prodigious a quantity, should not become larger. That Sea, whose Extent is so considerable, besides the *Palus Meotis*, another Sea well worth notice, receives more Rivers than the *Mediterranean*. Every body knows that the greatest Collections of Water in *Europe* fall into the *Black Sea* by means of the *Danube*, into which run the Rivers of *Suabia*, *Franconia*, *Bavaria*, *Austria*, *Hungary*, *Moravia*, *Carinthia*, *Croatia*, *Bosnia*, *Servia*, *Transylvania*, *Wallachia*. Those of *Little Russia* and *Podolia* run into the same Sea by means of the *Niefter*. Those of the Southern and Eastern Parts of *Poland*, of *North Muscovy*, and of the Country of the *Cossacks*, come into it by the *Nieper* or *Borisphenes*. Do not the *Tunais* and *Copa* pass into the *Black Sea* by the *Cimmerian Bosphorus*? The Rivers of *Mengrelia*, whereof the *Phasis* is the chief, empty themselves also into the *Black Sea*, as do likewise the *Casalmac*, the *Sangaris*, and the other Rivers of *Asia Minor*, whose Course is to the North. And yet the *Bosphorus of Thrace* is not comparably equal to any one of the great Rivers we have here named. It is also certain, that the *Black Sea* does not increase; tho according to the Rules of Physicks, a Reservoir should grow fuller when its Discharge is not answerable to the quantity of Water it receives. The

Black

*Black Sea* must therefore empty it self as well by subterranean Canals, Lett. III. which perhaps may run through *Asia* and *Europe*, as by the continual Expende of its Waters, which soak into the ground, and flow far away from the Coasts. This kind of Transpiration is like that of the Body of Animals, which according to *Sanctorius's* Computation is much more considerable than any made by the most sensible Evacuations.

SUPPOSING the *Black Sea* to have been a mere Lake without any Discharge, form'd by the Concourse of so many Rivers; it could not possibly empty it self, according to the Conformation of the Place, any otherwise than by the *Thracian Bosphorus*: the Mountains that are between the *Black Sea* and the *Caspian*, oppos'd its Passage to the East. The Waters of the *Palus Meotis* fall into the *Black Sea* on the side of the North, instead of allowing those of the *Black Sea* to fall in upon them. The Rivers of *Asia* repel the *Black Sea* from the South to the North. The *Danube* drives it from its Mouths on the West. There was therefore no place but this Corner, which is to the North-East above *Constantinople*, where it could work away the Earth without opposition, between the Light-house of *Europe* and that of *Asia*. Neither could it discharge it self on the side of either of those Light-houses, the Coasts there being dreadfully steep: so that the Waters of the *Black Sea* were forced through a place, which consisted of nothing but Soil; and through this Soil it was that they began to dig themselves a Canal, by pouring upon it in front with a Column that soak'd through the Earth, and carry'd it away at several shakes. According to this Hypothesis, the Waters first made themselves a passage in a strait line between the two Rocks where the new Castles now stand, and soften'd the ground of the first Elbow, where now we see the Gulphs of *Sarais* and *Tharabia*, and were then compell'd to remain some time in a Basen edg'd with very high Rocks; but their natural Disposition afterwards made them descend to the Kiofc of *Salyman II.* and from thence their Determination being alter'd by the Interruption of new Rocks, they form'd the second Elbow of the Canal, the Earth whereof gave way to the South.

THIS Route was certainly traced out by the Author of Nature; for according to the Laws of Motion by him establish'd, the Waters always throw themselves that way where they find least opposition. Those of

the



the *Black Sea* continu'd then to wash away the Earth that lay between the two Rocks where the old Castles are, and by this means carry'd their Canal quite to the Point of the Seraglio, the bottom of which is a living Rock, not by any means to be shaken. This large Heap of Waters did probably throw down at once the Dike of Earth that remain'd between *Constantinople* and *Cape Scutari*, and so discharg'd it self into the Sea of *Marmara*.

AT this time, if we may judge by appearances, happen'd the great Inundation spoken of by *Diodorus Siculus*, one of the most faithful Historians of Antiquity. That Author informs us, that the People of *Samothracia*, a considerable Island situated to the left of the Entrance of the *Dardanelles*, perceiv'd the Irruption that the *Pontus Euxinus* made in the *Propontis* by the Aperture of the *Cyanean Islands*; for the *Pontus Euxinus*, which was then look'd upon to be a great Lake, was so swell'd by the discharge of the Rivers which run into it, that it overflow'd into the *Propontis*, and drown'd part of the Cities on the Coast of *Asia*, which undoubtedly was lower than that of *Europe*. But notwithstanding this Situation, the Waters mounted to the very tops of the highest Mountains of *Samothracia*, and chang'd the Face of the whole Country. The Islanders had still the Tradition of it among them in the time of our Historian, who thereby has preserv'd us one of the finest Observations in all Antiquity; for it is certain this Alteration happen'd long before the Voyage of the *Argonauts*, and those Heroes undertook that Voyage but 1263 Years before Christ. This being so, what we just now propos'd, as a Philosophical Conjecture, becomes an Historical Truth, and must convince us that the great Passage of the *Propontis* into the *Mediterranean*, was made long before by the same Mechanism.

IT is very probable, that the Waters of the *Propontis*, which antiently might be nothing but a Lake form'd by the *Granicus* and *Rhyndacus*, finding it more easy to work themselves a Canal by the *Dardanelles*, than any other way spread themselves into the *Mediterranean*, and wash'd away the Flesh of the Rocks (if we may be allow'd such an Expression) by melting the Earth from them. The Islands of the *Propontis* are no more than the Remains of the Rocks which the Waters could not dissolve; as also were those which made so much noise antiently by the name of the

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the *Cyanean* Islands of *Europe* and *Asia* at the Mouth of the *Black Sea*. Lett. III. The Islands seem to be so many Nails drove into the Globe of the Earth, and of which the Mountains are as it were the Heads.



BUT what Changes did not the Islands of the *Egean Sea* undergo, by the overflowing of the *Euxine*, and more especially those which lie, as it were, in a right line? since that of *Samothrace*, adjacent to the Canal, was so overwhelm'd with its Inundation, that the Inhabitants were at their wits end. The Fishermen, when the Waters were abated, would frequently draw out with their Nets Chapters of Pillars, and other Limbs of Architecture. Considering what violent work the Waters made in the Sea of *Greece*, can it be thought strange in the Historians and Poets of old to give out that several Islands of the *Archipelago* sunk to the bottom, and new ones sprung out of them? Peradventure the famous *Delos* appear'd then for the first time, and the People of the neighbouring Islands gave it that Name, which signifies *Manifest*. And yet most of the ancient Authors are look'd upon as so many Dotards, and Tellers of old Wives Fables. How many Colonies must needs have been settled after such a Devastation? and how do we know whether the Works of those who gave an account of these Revolutions are extant, as well as those of *Diodorus*? Those Passages in *Pliny* which seem to us to be most incredible, are perhaps the best Pieces of many Authors who wrote of these Matters, and whose other Writings are lost.

Archipelago.

Diod. Sic. Biblioth. ibid.

I ASK your Lordship's Pardon, if I dwell a little longer on the Subject of Philosophy: The Example of a learned Minister, to whom the World is beholden on many accounts, has put me out of my way; not that I mean to follow him in every thing; for as great an Admiral as he was, and as much us'd to the Sea, I can't help thinking he took the Formation thereof in a Sense diametrically opposite to what is consonant to Nature. He was of opinion, that the Ocean, by its Impetuosity having dismember'd the Mountain of *Calpe* from the Lands of *Africa*, pour'd it self into that vast Space now the *Mediterranean*: that this Sea afterwards penetrating northerly, produc'd the *Propontis* or Sea of *Marmara*, the *Black Sea*, and the *Meotick* Lakes. But independent of *Diodorus*'s Observation, if we consider the Formation of things *gradatim*, is it not more reasonable to look upon the *Meotick* Lakes, the *Black Sea*, the *Propontis*, and



the *Mediterranean*, as so many huge Lakes of Water form'd by multitudes of Rivers disburdening themselves into them, than to fancy them the Expansions of the Ocean? What could become of the Waters which were gathering day and night in the same Basins? Doubtless they form'd Lakes of a prodigious Extent, which at length would have cover'd all the adjoining Lands, had they not broke down their Dykes in the manner before-mention'd.

'TIS there for certain that the Waters of the North do fall into the *Mediterranean* thro the *Bosphorus Cimmerius*, the *Bosphorus Thracius*, and the Canal of the *Dardanelles*, which, according to the Idea of the Antients is another sort of *Bosphorus*; that is to say, an Arm of the Sea narrow enough for an Ox to swim over. The *Mediterranean* discharges itself into the Ocean at the Straits of *Gibraltar*, where by good Fortune it was easier for the Water to scoop itself a Canal, than to overspread the Lands of *Africa*. The All-wise God had left this Opening between Mount *Atlas* and that of *Calpe*; the Plug, as one may say, only wanted to be pull'd out. Perhaps the terrible Irruption which was then made into the Ocean, either sunk or carried away that famous Isle of *Athantis*, which *Plato* describes beyond the Coast of *Spain*, and *Diodorus Siculus* beyond that of *Africa*. The *Canary* Islands, the *Azores*, and *America*, may be (for ought we know) in the same Predicament: where then is the Wonder they should be peopled by the Descendants of *Adam* and *Noah*, or that their Inhabitants should use the same Weapons as the antient *Asiatics* and *Europeans*, namely, Bow and Arrow?

*PLINY* had therefore better stick to the Opinion of some Authors who were not unknown to him, and who, as he himself confesses, brought into the Ocean the Waters from the North to the South. How shall we judge of the course of a stagnant Water, the *Saone* for instance, or *la Marche*, but by their Currency under the Arches of their respective Bridges? Now, in the *Bosphorus's* before-mentioned, this Currency is apparent. There is but one Circumstance which can favour *Pliny's* Opinion, and that is, the Saltness of the Water in all these Seas: it is impossible to account how these large Lakes we are speaking of, and which are form'd by nothing but the Accession of fresh-water Rivers, should be endu'd with this brackish Quality. But besides the Ocean's communicating

\* In Tim.  
tom. pag. 24.  
Edit. Hehr.  
Steph.  
\* Bibliot. Hist.  
lib. 5.

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indicating with the *Mediterranean*; it is certain, that the Water of the *Black Sea* is far less briny, than that of our Seas; besides, all round the *Black Sea*, the Land is full of fossile Salt, which is continually melting into it: this Salt, mix'd with a certain Portion of Sulphur acruing from the Oil of the Fishes, which are there constantly putrefying, heightens this degree of Saltness, and imparts that tang of Bitterness so sensible in Sea-water. The *Caspian Sea*, for the same reason, is as salt as other Seas, tho it looks to be only a Pool, which receives nothing but fresh Water continually running into it.

BEFORE we return to the Canal of the *Black Sea*, it will not be amiss to take notice, that *Polybias's* Prophecy is not fulfill'd. Her good Man, fancy'd that the *Euxine Sea* would one day become a Morass, and that very suddenly too; because, said he, the Mud and Sludge which is carried thither by the Rivers, must form a Bar capable of choking up the Mouth of it, as happen'd to the *Danube* in his time. 'Tis well for the *Turks*, who enjoy great Advantages from their Trade to the *Black Sea*, that the *Bosphorus* is still open, and perhaps wider than formerly it was. Come what will come, there's no need to fear any such thing: a Bar never comes but at the Mouth of such Rivers whose Waters are beaten back to Land by the Surges of the Sea, and by the Tides. There's nothing in this Canal, to give the Waters of the *Black Sea* a retrograde Motion: on the contrary, 'tis an evacuating Passage, thro which the Water glides of itself; and being ever and anon pinch'd, as it were, and contracted by the Defilees of the Land, acquires a Velocity, and sweeps away whatever may oppose its Progress. As for the Tides, *Strabo* has observ'd there was none at all in the *Bosphorus*; and Count *Marfilly* takes notice that they were not perceptible. As rapid as this *Bosphorus* is, it is sometimes frozen over. *Zonaras* writes that in the Reign of *Constantine Copronymus*, there happen'd so severe a Winter, that People walk'd upon the Ice from *Constantinople* to *Scutari*; nay, that it bore Carts too. In 401, the *Black Sea* itself was frozen for twenty days; and when the Weather broke, such Mountains of Ice pass'd by *Constantinople*, as frighted the Inhabitants.

IN the Summer-time both Sides of the *Bosphorus* afford a delicate Prospect. The Villages and Pleasure-Houses dispers'd among the Forests



make a very delightful Landskip, diversify'd with little Hills cover'd over with Coppices. The Letter I wrote containing an account of *Constantinople*, concludes with a Description of the Pavillion call'd *Fanari-Kjose*. I am now going to give a Description of the *Asiatick* Coast, from the Canal of the *Black Sea*, up as far as the Light-house beyond its Mouth: after which, I shall pass over to the Light-house and *Pompey's Pillar*, on the side of *Europe*; and so coasting along the said Canal, return again to *Constantinople*.

I COULD no where have met with better Guides upon this Canal, than *Dionysius Byzantinus* a Greek Author, and another that was a Frenchman. The Description which the former has given of the *Thracian Bosphorus*, is exact to a nicety. An Edition of it from the Manuscripts in the *Vatican*, and the King's Library, has been promis'd us by *Holstenius* and *M. du Cange*; but they have not had leisure to be as good as their words. *M. Gilles*, my other Guide, and a Frenchman, has with wonderful Accuracy confirm'd upon the spot the Description made by *Dionysius*, not forgetting the Name of the smallest Rock. I hope your Lordship will approve of the Plan of the *Bosphorus* I send you; it is drawn according to the Rules, the Distances well mark'd, and no considerable Fault, that I know of, in the Position of Towns. I thought it necessary to add to the old Greek Names, those given them by the *Turks*, in order to illustrate the Observations made by *Dionysius* and *Gilles*. The first is thought to have liv'd about the time of *Domitian*: the other was of the Diocess of *Alby*, and dy'd at *Rome* in 1555. after he had travell'd into *Asia* and *Africa* by Order of *Francis I.* to make Collections of Manuscripts and antique Monuments.

TO begin a Description of the Canal of the *Black Sea*, we must resume that of *Constantinople*, which concludes at *Fanari-Kjose* built on the Cape of *Chalcedon*. To the East of this Cape is one of the Ports which the Antients call'd *Eutrope*, where the Children of the Emperor *Maurice* were put to death by order of *Phocas*, who dethron'd him in the beginning of the 7th Century. The Emperor's Widow and her three Daughters had their Heads struck off five Years after. It looks as if this Port was pre-ordain'd for the Butchery of this unhappy Family.

The

## Description of the Canal of the Black Sea.

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The Emperor *Justinian* caus'd it to be repair'd in a manner becoming his Lett. III. Greatness of Soul.

Passing the Port of *Entrope*, you double the Cape of *Modabouron*, which terminates the Peninsula, on whose Isthmus the famous City of *Chalcedon* stood. I am prone to believe that this Cape went heretofore by the name of *Herea*; for *Stephanus Byzantinus* places it over against that Town, and quotes some Verses of *Demosthenes* of *Bithynia*, who assigns it the same Situation. The Coast of *Calamoti* extends beyond the Cape, and is so call'd from a Church of *St. John Chrysostom* built in a Morass full of Rushes. The other Port of *Chalcedon* is on the same Coast on the bending part of the Isthmus facing the West, and consequently the City of *Constantinople*. The Emperor *Justinian* had expended immense Sums in forming Jettees, to hinder the entring of more than one Ship at a time: of these Works there's nothing now left but the Foundations. This shews how injudicious they were, who made choice of this place for the building of *Chalcedon*, since they were forc'd to make two artificial Ports, whereas the Port of *Byzantium* is by Nature the finest Port in the World. This ill Choice occasion'd the Oracle of *Apollo*, and *Megabizes* General of *Darius's* Troops, to call the Founders blind Buzzards: *Pliny* too gives it the Appellative of the Blindmens City.

*CONSTANTINE the Great*, had it not been for an astonishing Prodigy, had committed the like Oversight, if we may credit *Cedrenus*. The *Persians* having destroy'd *Chalcedon*, and that Emperor having order'd it to be rebuilt, as they were going to work upon't, several Eagles came, and with their Talons took away the Stones from the Workmen, and carried them to *Byzantium*. This Miracle being several times repeated, the whole Court was alarm'd; *Euphratas*, one of the Emperor's Chief Ministers, assur'd him it was the Will of God he should build a Church at *Byzantium*, in honour of the Virgin. *Chalcedon* seems to have been built on purpose to embellish *Byzantium*; for when the Emperor *Valens* had caus'd the Walls of *Chalcedon* to be level'd with the Ground, to punish the Inhabitants for siding with *Procopius*, he order'd the Materials to be sent to *Constantinople*, to be us'd in that beautiful Aqueduct call'd the *Valentinian Aqueduct*. 'Tis asserted by *Ammianus Marcellinus*, that the Burghers of *Chalcedon*, among other Affronts which they pretended



Sabaia, Berr. to put upon *Valens*, call'd him, while he besieg'd their City, *Beer-bibber*. *Solyman II.* made use of nothing but the Ruins of *Chalcedon* to repair the *Valentinian* Aqueduct, and to build *la Solymania*. The settling of Posts seems to have been more antient than is generally believ'd: *Procopius* speaks this of it with relation to *Chalcedon*. The Emperors, says he, settled Posts, with intent to gain timely Information of whatever pass in the Empire. There were no fewer than five Posts a day, and sometimes eight, with forty Horses to each Post, and as many Postilions and Grooms as were necessary. *Justinian* abolish'd these Establishments in many Places, especially those between *Chalcedon* and *Diacibiza*, which is the antient Town of *Lybissa*, fam'd for *Hannibal's* being bury'd there, and situated in the Gulf of *Nicomedia*. The same Author, the more to expose *Justinian*, advances, that he set up an Ass-post in divers Parts of the *Levant*.

*Chalcedon* at this time is a poor beggarly Place, consisting of between seven and eight hundred Houses: it goes by the name of *Cadiaci*, or the *Judges Town*; but the *Greeks* continue to call it by the old Name. Here a General Council was held, anno 451. in *St. Euphemia's* Church, where the Fathers condemn'd *Eutyches*, who deny'd there were two Natures in *Jesus Christ*. There's no likelihood that that Church is what the *Greeks* now make use for their Parochial Church, since we are told by *Evangrius* that it was in the Suburbs; and *M. de Nointel* Embassador of *France* to the *Porte*, avers, that the Remains of *St. Euphemia's* Church were a Mile from the Town, where he met with an Inscription mentioning the said Council. The Coast of *Chalcedon* abounds with Fish: *Strabo* and *Pliny* must have been impos'd upon by those who made them believe that the *Pelamides* or young Tunnies turn'd aside, and sheer'd off towards *Byzantium* for fear of the white Rocks conceal'd under Water. On the contrary, the Tunny-fish of *Chalcedon* were so much in vogue with the Antients, that *Varro*, cited by *Aulus Gellius*, ranks them among the Delicacies of the Table; and at this day you see nothing but Tunny-fish Nets round the Town.

FROM *Chalcedon*, you go to Cape *Scutari*, call'd antiently the *Ox*, or the *Ox Passage*: from whence 'tis plain, that Place must be considered as the beginning of the *Bosphorus*. *Polybius* speaking of the Rout from *Chalcedon*

*Chalcedon* to *Byzantium*, observes very justly, that there's no crossing the Sea directly, because of the strong Current between these two Cities. So again, when the same Author describes the Current of the *Bosphorus*, he says it comes from Cape *des Esties*, where *Courouchisme* now stands, and so proceeds to a Place call'd an *Ox* or *Cow*; for the Poets likewise gave out that *Io*, *Jupiter's* Mistress, pass'd over that Strait in shape of a Cow. The Fleet of *Philip* of *Macedon*, who was besieging *Byzantium*, was beaten by the *Athenian* General *Chares*, near this Cape.

THAT General's Wife *Damalis* was bury'd there: she dy'd during the Siege; and the *Byzantines*, in acknowledgment of the Services done 'em by her Husband, erected likewise an Altar in honour of her, and her Statue standing on a Pillar. The Place still retains the Name of *Damalis*, which signifies a Cow. *Codinus*, the Reporter of this Story, took it out of *Dionysius Byzantinus*, who has an old Inscription mentioning the Fact. The Scraglio of *Scutari* now takes up the same spot, call'd the *Cow-Cape*: I think it was *Solyman II.* built it. The Fountain of *Hermagora*, spoken of by the same Author, must be within its Compass.

CARE must be taken not to confound this Cape with the Beef-Market Place of *Constantinople*, often call'd by Historians simply *the Ox*, and which was in the eleventh Precinct of the City. This Market-place took its Name from a brazen Stove shap'd like an Ox, according to *Zonaras*, and brought from among the Ruins of *Troy*. In this Place it was that *Phocas*, by order of *Heraclius*, was burnt, after being beheaded, and depriv'd of those Parts which had been instrumental in despoiling the Ladies of the first Quality in *Constantinople*. *Zonaras* likewise takes notice, that at the time of the Grand Revolution, when the *Comnenii* assum'd the Throne, and shut up *Nicephorus Botaniates* in a Cloister, their Party, who spar'd not even the most Sacred Things, carried on their Disorders as far as the Place call'd *the Ox*; which Place, by the way, has been the Theatre of many illustrious Martyrdoms. *Codinus* tells us, that *Julian* the Apostate caus'd several Christians to be burnt in the said Stove or Furnace, the top whereof was form'd like a Bull's Head, and stood in the Place call'd *the Ox*. The Holy Martyr *Antipas*, *Cedrenus* says, was consum'd to ashes there. They also us'd to burn Criminals in the same Place.



THE Tower of *Leander* is just by the Cape of *Scutari*: The Emperor *Manuel* built it on a Rock two hundred Paces from the Tower, and likewise another on *Europe's* side, at the Convent of *St. George*, for a Chain to be laid cross from one to the other, and so barricade the Canal: 'Tis observ'd by *M. Gilles*, that formerly there was a Wall built in the Sea, which occupy'd the Passage now between the Rock whereon is the Tower, and the firm Land of *Asia*: 'Tis likely this was the Work of the same Emperor; for by this means, the Chain going from one Tower to the other, made it impossible for Ships to pass thro the Canal of the *Black Sea*. *M. Gilles* adds, that this Wall was demolish'd by the *Turks*, on purpose to employ the Stones elsewhere. They call this Tower the *Virgin's Tower*, but the *Franks* the *Tower of Leander*; tho the Loves of *Hero* and *Leander* were carried on afar off, on the Shore of the Canal of the *Dardanelles*. This Tower is square, and has in it some Pieces of Artillery: it is almost defenceless, and instead of a Garrison, has only a Keeper, who picks up a few Pence among the *Janizaries* and Merchants of *Constantinople*, that go thither to solace themselves.

THO it is not a Custom with the *Turks* to rebuild ruin'd Towns, yet has that general Rule suffer'd an exception in the case of *Scutari*, burnt by the *Persians*. True it is, the *Turks* look on it as a Suburb to *Constantinople*, or as the first Baiting-place in *Asia*: 'tis also a principal Rendezvous of Merchants and Caravans from *Armenia* and *Persia*, coming to trade in *Europe*. Formerly the Port of *Scutari* serv'd as a Retreat to the Gallies of *Chalcedon*, and it was on account of its Situation, that the *Persians* aiming at the Conquest of *Greece*, made choice of it, not only for a Place of Arms, but as a Treasury or Bank, for keeping the Gold and Silver they levy'd by way of Tribute from the Towns of *Asia*. Hence it got the Name of *Chrysopolis* or *Gold Town*, as is reported by *Stephens* the Geographer; who however adds, that the most common Opinion was, that the name of *Chrysopolis* comes from *Chryses* the Son of *Chryseis* by *Agamemnon*. *Constantine Manasses* so well describes the Situation of *Chrysopolis*, that there's no room to doubt its being the same as *Scutari*, tho he at the same time says that such as have taken it for *Uranopolis* are not very wide of the Truth. This was perhaps its name e'er the *Persians* master'd it: the latter name, which signifies the *Heavenly City*, was no less honoura-

honourable than that of the *Golden City*. Be it as it will, it was destin'd Lett. III. to be a Harbours-place for Excisemen; for the *Athenians* erected there- in, the first of any Nation, a Custom-house, for the gathering of the Im- posts laid on such as used the *Black Sea*. *Xenophon* avers they wall'd in the Town; and yet in *Augustus's* time it made no figure, since *Strabo* calls it but a Village. At present it is a large and beautiful Town, and the only one upon the *Bosphorus* on the *Asiatick* Side. *Cedrenus* informs us, that in the 19th Year of *Constantine the Great*, *Licinius*, his Brother-in-law, after being several times beaten by Sea and Land, was taken Prisoner in *Chrysopolis*, and thence carried to *Theſſalonica*, where his Head was chopt off.

THE first Town of the *Bosphorus* beyond *Scutari*, is *Coffourgè*, then *Stavros*, so call'd from a gilt Cross on the top of a Church built by *Constantine*. Next to *Stavros* you discover the Village of *Telengel- cui*, which may have been the Place formerly known by the Name of *Chrysoceramus*, or the *Gilded Brick*, on account of a Church cover'd with Bricks of a golden Colour; for according to *M. Gilles*, who follows *Dionysius Byzantinus* step by step, and has set him right in some Places, *Chrysoceramus* is situated after *Stavros*, going up to the old Castles of *Asia*. *Leunclavius* makes mention of *Chrysoceramus*, and places between it and *Stavros* the Monastery of *Akimiti*, or the *Night-watching Monks*.

BEFORE we arrive at the old Castle of *Anatolia*, we meet with two other Villages, and cross two Brooks. The first Village is call'd *Coulé* or *Coulé-bachesi*, and the other *Candil-bachesi*. *Coulé-bachesi* is on the point which the Antients call'd *Cape Cecrium*, and now *Cecri*, opposite to *Cape Esties*, below which is built *Courouchismè*. *Candil-bachesi* is at the Mouth of the first Brook, which empties itself into the Gulph of *Napli*; and perhaps *Napli* comes from *Nicopolis*, describ'd by *Pliny* to be hereabouts. *M. Gilles* calls this Brook the Brook of *Napli*, but the *Turks* have given it the Name of *Ghioek-sou* or *Green Water*, as well as to that other near the Castle; so that one may almost venture to say that *Candil-bachesi* is the antient *Nicopolis* of the *Bosphorus*. *Stephanus Byzantinus* says no more than that it is a Town of *Bithynia*; it were to be wish'd we could discover what Victory occasion'd its being so call'd. The second Brook is also call'd *Green Water*, and is the largest Stream of Water that runs into the *Bos-*



*phorus* on the *Asiatick* side. In times past it went by the Name of *Arete*, and some among the *Greeks* still call it *Enarete*: but it is proper to observe that all the Places hereabouts are taken up with the Grand Signior's Gardens, which not only extend from the first Green Waters to these, but to *Sultan Solyman Kiofe*; and from thence they stretch till they come to the Entrance of the *Black Sea*. All the rest of the Country is set apart for the Emperor's Diversion of Hunting; and there are few Places in the World so fit for it.

IT is certain, as *Leunclavius* observes, that in the time of the *Greek* Emperors, there were two Castles on the *Bosphorus*; one on *Asia* side, the other on that of *Europe*; whereby the Passage of the Canal in its narrowest part was barr'd. In the Declension of the Empire they were let run to ruin, and even before that time they were look'd on rather as Prisons than Citadels. And indeed *Gregoras* affirms they were call'd the Castles of *Lethe*, or the Prisons of *Forgetfulness*, because such as were so unfortunate to be sent thither, were never thought of more. The *Turks* repair'd these Castles at different times, even before they were Masters of *Constantinople*. At present we shall only speak of that on the Coast of *Asia*.

THE old Castle of *Asia* being situated on the narrowest part of the Canal, makes it indisputable that it was there where *Darius*, Father of *Xerxes*, caus'd a Bridge to be made in his Expedition against the *Scythians* or *Tartars*. The Execution of this Work was committed to *Mandrocles*, a skilful Engineer of *Samos*. *Dionysius Byzantinus* avers that the Engineer had cut a Seat in the Rock for *Darius* to sit and see the Troops march over the Bridge: 'tis not said whether this Seat was in *Europe* or *Asia*; nor is there any Possibility to ascertain it, even supposing it were still in being, because the *Turks* admit no body to come near their Castles. They neither know nor care to know whether there were ever such Men in the World as *Darius* or *Xerxes*: perhaps they lay their Tails in the very Place which serv'd as a Throne to the then Master of the World.

AFTER that Prince had seen his Troops march, he order'd two large square Stones to be set up; on one were grav'd in *Assyrian* Characters the Names of the Nations that were in his Pay; the like was done on the other in *Greek* Characters. The Land Army consisted of 700000

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Men,

Men, and the Fleet of 1600 Ships; but this Army tarried in the *Prapontis*, with Orders to go to the *Bosphorus*, in order to repair to the Mouth of the *Danube*, where another Bridge was built. *Mandrocles*, or *Androcles* as some call him, was so well satisfy'd with the Liberality of *Darius*, that he caus'd a Picture to be drawn, representing the Passage of the *Persians* over the Bridge at the *Bosphorus*, in the Presence of their Prince who, *Herodotus* says, was seated on a Throne after the manner of the *Persians*. This Piece was plac'd in a Temple of *Juno*, with an Inscription of four Verses in *Greek*, which *Herodotus* has recorded. The old Castle of *Europe* being over-against that now under Consideration, *Darius's* Army must have past between the two Castles, or a little higher up, to avoid the Violence of the Current.

THE place of the old Town of *Ciconium* mention'd by *Dionysius Byzantinus*, is beyond the Castle of *Asia*; and the Place is still call'd *Cormion*, just by the Gulph of *Manoli*, where there's excellent Fish. The Coast leads to the Village of *Inghircui*, that is the *Fig-Village*. You cross a Rivulet at *Inghircui* to enter into the Gulph of *Cartacion* or *Castangium*, according to the said *Dionysius*. This Gulph, on the North, is terminated by Cape *Stridia*, or the *Oyster Cape*, for it affords admirable ones; and the *Greeks* call 'em *Ostridia*. *M. Gilles* calls this Cape the *Turks Cape*, because it is over against the Kiosk of *Sultan Solymán*, and parted only by a handsome Rivulet. This Kiosk has nothing extraordinary; these Kiosks are a sort of Pavilions with large flat Roofing, after the manner of the *Levants*, where they prefer Coolness to Magnificence. The Pavilions of the Orientals are open on all sides, and in the middle there are *Jets-d'eau's*. That of the Sultan is at the Entrance of a beautiful Gulph, which forms the Elbow of the Canal, where the *Bosphorus* runs indented, tho in the Maps it is set down to be almost in a strait line. This is the *Round Gulph* mentioned by *Dionysius Byzantinus*, or the Gulph of the Sultan, spoken of by *M. Gilles*, who remark'd on the South of it the Foundation of the famous Monastery of those Monks that spend the whole Night in Prayer; whereas *Leunclavius* places it between *Stavros* and *Telengalcui*. We must not forget, that the Cape which turns the Gulph *Castangium* to the South, makes two considerable Points: the one shuts in the Gulph on the side of the *Greater Glari*; the other, which is to-



wards the little *Glari*, forms the Gulph of *Placa*, shap'd somewhat like a Table. The two *Glari's* are perhaps the Rocks which *Dionysius Byzantinus* call'd *Oxyrrhoon* and *Poryrhoon*, for the Waves make a considerable Noise about those Points.

GOING up from the Pavilion of Sultan *Solyman*, towards the new Castles, we meet *Beicos* or *Beconssi*, the *Walnut-tree Village*, on which account *Leunclavius* calls it *Megalo-Carya*. The fine Stream that flows into it, and its advantageous Port, give some ground to suspect that this is the Place where *Amycus* King of the *Bithynians* kept his Court. There's no other part of this Coast that can be suppos'd to have serv'd for the Abode of so formidable a Prince, whom *Valerius Flaccus* calls the *Giant*; and *Apollonius* of *Rhodes*, the most daring Man of his Age; he was not only a great Wrestler, but very skilful too at Boxing, and at that kind of Exercise which was call'd *Pugilation*, in which lay great part of the Merit of the first Heroes. Before the Invention of Iron and Arms, says *Donatus*, Men exercis'd their Valour in fighting with Hand and Foot, and Tooth. If such Sports were to come in fashion again, how many Porters would now be reckon'd Heroes? *Amycus* was a brave strapping Fellow, like those Great Men, says the Poet, that the Earth brought forth in anger, to oppose the Power of Jupiter; yet this dreadful Champion met with his Match. According to his usual Custom, he made an open challenge to the boldest *Argonauts* that appear'd on the Coasts of his Kingdom. *Pollux* the Brother of *Castor*, and Son of *Jupiter* and *Leda*; *Pollux*, I say, the greatest Wrestler among the *Greeks*, vigorous as a young Lion, overthrew this Colossus, tho his Chin was scarcely yet cover'd over with the Down of Youth. They first gave each other strenuous Pushes, like Rams that strive to overturn each other to the Ground: after the first Heaves they took their *Cestus's* in their hands, and nothing was to be heard but Blows like those of the Hammers that are made use of to break the Planks of a Ship, according to *Apollonius's* Comparison: And in this manner the Cheeks and Jaws of the *Athletes* us'd to found in those days; Each Man drubb'd his Companion without Mercy; their Teeth were loosen'd, and at last beat down their Throats in pieces. Tho the *Cestus* was often no more than a Thong of Leather very dry and very hard, yet it would give plaguy Thumps when artfully apply'd. Our Heroes, weary

weary of this gentle Prelude, after having wip'd their Faces, fell to lusty Lett. III. Fisticuffs: it is very probable they took one another by the Collar, for the Son of *Jupiter* gave him of *Neptune* such a Squelch on the Ground, that the Bones of his Ears, tho the hardest in all the Head, were broken with the Fall. Thus dy'd *Amycus*, who had overcome so many Strangers, and so many of his own Subjects. *Apollodorus* and *Valerius Flaccus*, who describe his Death in another manner, agree however that he dy'd by the hands of *Pollux*.

*AMYCUS* was accus'd of laying traps for Strangers, and destroying them by Treachery; but the *Argonauts* forewarn'd of his Tricks, were too sharp for him: they not only accompanied *Pollux* to the Forest, which serv'd for the Field of Battel, but staid near him while the Fight lasted. It was a shame for Cousin Germans, and Sons of Gods and Goddesses, to use one another so ungenteely. *Pollux* was the Son of *Jupiter* and *Leda*, and *Amycus* the Son of *Neptune* and the Nymph *Melia*, the Daughter of the Ocean, a Hamadryad that presided among the Ash-Trees. As for the *Cestus*, it was not always a bare single Leathern Thong; there were sometimes several of them fastned to a Club, and some good heavy Knobs of Lead at the end of them.

*BEICOS* then, to return to our Subject, was in all probability the Capital of the Dominions of *Amycus*, and the same that was call'd the Port of *Amycus*, and which *Arrian* nam'd *Laurus insana*, or the Laurel-tree that turn'd Folks Brains. That Tree which gave its Name to the Place, and which depriv'd the Seamen of their Wits, was perhaps one of those kinds of the *Chamerhododendros*, that grow on the Coasts of the Black Sea, and which I shall speak of hereafter. That part of *Beicos*, which lies wholly along the Coast, is still call'd *Amya*, as if it were a Corruption of *Amycus*: it may perhaps be the Place where that Prince was buried, for there is mention made of his Tomb in antient Authors. Be that as it will, all this Coast is so fruitful, that every Village bears the Name of some Fruit. The Village which lies above *Beicos*, before you come to the first Elbow of the Canal, is call'd *Toca*, that is, the Village of *Cherries*, situated between the Bays of *Monocolos* and *Moncapouris*, parted from each other by a small Stream, and by the Turkish Cape, formerly call'd *Aetorhetum*.



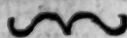
A LITTLE on this side the new Castle of *Anatolia* are the Ruins of an antient Castle, on one of the Eminences, which, on the side of *Asia*, form the first Elbow of the Entrance of the *Bosphorus*: this ruined Castle subsisted in the time of *Dionysius Byzantinus*. Above the Temple of *Phryxus*, says that Author, stands a good strong Fort, in a circular Inclosure, which the *Gauls* destroyed, as they did many other Places in *Asia*. The *Greek* Emperors maintain'd this Port in repair, till the Decadence of their Empire. It is likely 'twas built by the *Byzantines* after the Retreat of the *Gauls*; for *Polybius* informs us, that the People of *Byzantium* laid out a great deal of Money to fortify that part of the Country before they went to war with the *Rhodians* and King *Prusias*. This Fortrefs was absolutely necessary to their Design of making themselves Masters of the Navigation of the *Pontus*, and of levying Imposts upon all Merchandizes there. The Cape was named *Argyronium*, either by reason of the great Expence of fortifying it, or because it was purchas'd with a round Sum of the King of *Bithynia*; for it was specify'd in the Articles of Peace, that *Prusias* should restore to the *Byzantines* the Lands, Forts, Slaves, the Materials and Tiles of the Temple that he had demolish'd during the War: in consequence whereof, the Freedom of Navigation in the *Pontus Euxinus* is entirely restor'd, to the great Glory of the *Rhodians*. As to the new Castles beyond those Ruins both in *Asia* and *Europe*, they were built not long ago by *Mahomet IV.* to stop the Incursions of the *Cossacks*, *Polanders*, and *Muscovites*, who came very far into the *Bosphorus*.

ALL the Coast is strew'd with old Materials; for the Antients had so terrible an Idea of the *Black Sea*, that they durst not venture upon it, till they had rear'd Altars and Temples to all the Gods and Goddesses of their Acquaintance. All the Strait of the Opening was call'd 'Hiera, which signifies *Sacred Places*. Besides the Temple built on the *Asian* Coast by *Phryxus* the Son of *Athamantus* and *Nephale*, who carried the Golden Fleece into *Colchis*, the *Argonauts*, who undertook the same Voyage to fetch back that Treasure into *Greece*, did not fail to implore the Assistance of the Gods before they trusted themselves on so dangerous a Sea. *Apollonius Rhodius*, and his Commentator, who have very well explain'd the Course of those famous Travellers, let us know, that be-  
ing

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III

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ing detain'd by contrary Winds at the Entrance into the *Pontus*, they cross'd over from the Court of King *Phineus*, which was in *Europe*, to the Coast of *Asia*, to raise Altars and Temples to the twelve most famous Deities of those times. According to *Timosthenes* quoted in the Commentary of *Apollonius*, they were the Companions of *Phryxus*, that built the Altars of the twelve Gods; and the *Argonauts* only rais'd one to *Neptune*. *Aristides* and *Pliny* make mention of the Temple of that God. *Herodotus*, according to the same Commentary, pretended that the *Argonauts* sacrific'd upon *Phryxus's* Altar. *Polybius* fancied that *Jason*, in his return from *Colechis*, had built one Temple consecrated to the twelve Deities on the Coast of *Asia*, opposite to the Temple of *Serapis*, which was on the *European* side. Tho these Disquisitions are not very useful now-a-days, yet nothing can be more agreeable, when a Man is upon the spot, than to recollect them in his Mind. Upon a case of necessity one might easily name the Deities so honour'd. According to the Commentator of *Apollonius Rhodius*, they were *Jupiter*, *Juno*, *Neptune*, *Ceres*, *Mercury*, *Vulcan*, *Apollo*, *Diana*, *Vesta*, *Mars*, *Venus*, and *Minerva*. *Jupiter* being the most potent of the whole Gang, *Jason* made his Court particularly to him, and endeavour'd to get his Favour above all the rest: Hence it is, that *Arrian*, *Menippus*, *Dionysius Byzantinus*, and *Mela*, make mention of none but the Temple of *Jupiter the Distributer of good Winds*, notwithstanding those of the other Deities were not far off, since there were as many Temples as Altars. 'Twas probable it was in this Temple of *Jupiter*, that there was plac'd a Statue of that God, so perfect, that *Cicero* lays, there were but three such in the World. It was from the Gate of this Temple, that *Darius* had the pleasure to survey the *Pontus Euxinus*, or in *Herodotus's* Words, the Sea most worthy of Admiration. We are not to imagine, as some have done, that this Temple was in one of the *Cyanean* Isles, for the biggest of them all can but just support the Column of *Pompey*. *Herodotus* only lays, that from the Bridge which *Darius* had caus'd to be rais'd over the *Bosphorus* in the Place which we mentioned above, that King went towards the *Cyanean* Isles, to contemplate the Sea which afforded a wonderful Prospect from the Avenue of the Temple. That Temple must therefore have been at the Village of *Joro*, a Corruption from *Hieron*, and *Joro* is close to the new Castle of *Asia*.

GOING



GOING along the Coast beyond that Castle towards the Mouth of the Black Sea, you pass by that Place which *Dionysius Byzantinus* calls *Pantichium*, and others *Mancipium*. Afterwards you discover Cape *Coraca*, or the Cape of the Crows, which forms the beginning of the Strait; it is perhaps the Cape of *Bithynia* mention'd by *Ptolomy*, near which was a Temple of *Diana*. Beyond this Cape you find nothing on the *Asian* Coast, that is set down in the Authors, except the *Gulph of Vines*; but yet after this you come to the famous Cape of the Anchor, so call'd because the *Argonauts*, according to *Dionysius Byzantinus*, were here oblig'd to provide themselves with an Anchor of Stone. 'Tis likely *Minerva* had forgotten so necessary a piece of Furniture; she who took care of all the Rigging of the *Argos*, which was the biggest and tightest Ship that had been known on the Sea before that time. That Vessel was fit either for Sailing, or Rowing like a Gally; and every Man in her was a Hero. The *Asian* Lighthouse is upon this Cape, near which also are those Rocks accounted so dangerous among the Antients, that *Phineus* exhorted *Jason* not to go that way, except the Weather was very fair; otherwise, says he, *your Argos will be broken, tho it were made of Iron*. These Rocks are only the Points of an Isle or Rock separated from the main Land by a narrow Strait which is quite dry, when the Sea is calm, and is fill'd with Water when there is the least Storm: At such a time you can see nothing but the highest Point of the Rock, the others lying hid under water. This is what makes the Place so dangerous, especially to those who are so rash as to pass thro the Strait, as it seems *Phineus* advis'd the *Argonauts* to do. In those first Ages, when Navigation was scarce in its Infancy, the Seamen never durst stir out of sight of the Coast. As for us, who, I can take my Oath on't, were in no *Argos*, but in a Felucca with four Oars, we affected to keep as far off on't as we could. The *Argonauts* run the hazard; for the Historians, or rather the Poets inform us, that their Ship stuck so fast upon those Rocks, that *Minerva* was forc'd to come down from Heaven to push it off with her right Hand, while she strengthen'd herself with her left against the Points of the Rocks: Topping Mariners, those *Argonauts*! And indeed *Apollonius* very judiciously observes, that their Hearts were in their Mouths till the Fright was over.

\* The Asian  
Cyanean  
Stones.

FROM

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FROM the *Asian Cyaneæ* Islands, you must cross over to those of *Eu-* Lett. III.  
*rope*, if you would view the other Coast of the *Bosphorus* to *Constantino-*  
*ple* in order. These Isles then, as those of *Asia*, are properly nothing but  
 one rough Island, the Points of which look like so many separate Rocks,  
 when the Sea is much disturb'd. *Strabo* observ'd, that towards the Mouth  
 of the *Pontus Euxinus*, there was one little Isle of each side, whereas the  
 ancient Geographers imagin'd that there were several Rocks, as well on  
 the side of *Europe* as on that of *Asia*, which not only floated on the Wa-  
 ter, but swam along the Coast, and jostled one against the other. The  
 Foundation of all this Story was nothing but their Points appearing or  
 disappearing, according as the Sea run over them in Tempests, or left  
 them uncover'd in Calms. It was never publicly declar'd that they were  
 fix'd till after *Jason's* Voyage, because they were then in all probability  
 view'd so nearly, that it was impossible to think them moveable: Ne-  
 vertheless, as most People are more agreeably entertain'd with Fables than  
 with Truth, they had much ado to throw off their Prepossession. You may  
 see the whole Rock that is on the side of *Europe*, when the Sea is gone off:  
 it stands up in five Points, which look like so many distinct Rocks, while  
 the Sea is rough. This Rock is divided from the Cape of the *European*  
*Light-house* only by a little Arm of the Sea, which is empty of Water in fair  
 Weather; and it is on the highest of these Points that they shew a Column,  
 which they have call'd, tho' groundlessly, the Column of *Pompey*. It  
 does not appear by any Passage in History, that *Pompey*, after the Defeat  
 of *Mithridates*, rais'd any Monuments here: and besides, the Inscription  
 on the Foot of this Pillar makes mention of *Augustus*. When you care-  
 fully examine the Basis and the Shaft, you must confess those two Pieces  
 were never made for each other; one would rather imagine the Pillar  
 had been set upon the Basis, to serve as a Guide to such Vessels as pass  
 this way. The Column, which is about twelve foot high, is adorn'd with  
 a *Corinthian* Chapter; but 'tis in so steep a place, that there is no getting  
 up to it without crawling on all four, and the Basis is generally under  
 water. *Dionysius Byzantinus* says, the *Romans* set up an Altar to *Apollo*  
 on this Rock; and this Basis may be a Remnant of it, for the Festoons  
 art of Laurel-leaves, which was a Tree sacred to that God. Perhaps,  
 out of Flattery, an Inscription might afterwards be carv'd upon it, in praise



of *Augustus*. I know not whether the Column be of Marble, or of the Stone of the Country, the Sea would not permit us to examine it closely enough; the Stone of the Country has in its greyish Colour something approaching to blue, and this was the Reason why these Rocks were call'd *Cyanean*.  
 Phinopolis. IF we may judge by the course of the *Argonauts*, the Court of *Phineus*, so famous upon account of his Misfortunes and his Predictions, was at the entrance of the *Bosphorus* on the side of *Europe*. We read in *Apollonius Rhodius*, that the *Argonauts*, after having work'd thro' a violent Tempest, after parting from the Dominions of King *Amycus*, cast Anchor at the Court of *Phineus* to consult him. That Prince's Court was perhaps at *Mauromolo*, where there is a convenient Port, and a very agreeable Rivulet. May not *Belgrade*, a little Town above *Mauromolo*, be the antient *Salmydeffa*, where, according to *Apollodorus*, *Phineus* made his Residence? It is certain indeed that the Antients place that City beyond the *Cyanean* Isles; but as there is no Port on that Coast, and *Apollonius* saying in so many words, that they landed at *Phineus's* Palace, which was on the Sea-shore, is it too bold a Conjecture to advance that *Belgrade*, which is naturally a Place compleatly charming, and truly worthy the Abode of a great Prince, is built on the Ruins of *Salmydeffa*, of which *Mauromola* was the Haven?

THE Description *Apollonius* gives of *Phineus*, and the means which that Prince taught the *Argonauts* of passing the *Cyanean* Rocks, are extremely singular. *Phineus* having notice that this Company of Heroes were arriv'd at his Palace, arose from his Bed, (for he remembered *Jupiter* had decreed, that those Demi-Gods should do him Service) and crept half asleep, leaning with one hand upon a Stick, and supporting himself with the other against the Walls. This good Man shook with Old Age and Weakness; his Skin, which stuck to his Bones, had much ado to hinder them from parting. In this Condition he appear'd like a Spectre at the Entrance of a Hall, where he had no sooner laid him down, but he fell asleep, without being able to utter one single Word. The *Argonauts*, who no doubt expected another kind of a Creature, were surpriz'd at such a Figure: at length, *Phineus* more intent upon his own Affairs than upon theirs, recollecting his Spirits a little, *Heracles*, says he, who are the Glory of Greece, for I well know who you are by the Science of

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*Divination which I possess, leave me not, I conjure you, till you have deliver'd Lett. III. me from the miserable Condition I am in. Can any thing be more terrible than to die of Hunger in the midst of Plenty? Those cursed Harpies snatch the Meat from my Mouth; and if they leave any thing in the Dishes, they infect it with such an intolerable Stink, that no Mortal can touch it: but it is foretold by the Oracle, that these beastly Birds shall be dispersed by the Sons of Boreas.*

ZETHEUS and Calais, who were of the Band, were mov'd at the Fate of that wretched Prince, and promis'd him their Assistance: Supper was immediately brought in, but the moment *Phineus* offer'd to touch the Meat, the *Harpies* issuing from certain Clouds, among dreadful Flashes of Lightning, fell upon the Table with a surprizing Yell, and devour'd every thing there; after which they fled away, leaving behind them a Stink that almost poison'd the whole Company. The Sons of Boreas (who were said to have Wings) did not fail to pursue them, and had soon caught them: but *Iris* descending from Heaven, told them they must not for the world touch their Lives; that they were the Dogs of the Mighty *Jupiter*; and she swore by the River *Styx* they should be sent so far off, that they should never come near *Phineus's* House any more. This good News was carried to the King, who, that he might be sure of the Truth, order'd what there was in the House to be brought in; and not hearing the Noise of those ugly Beasts, he laid about him lustily. By way of Acknowledgment, the good old Man then began to dogmatize, and gave our Heroes such Notices as he thought would help to carry them thro their Voyage without Danger. *Apollodorus* relates these Fables with other Circumstances, whereof a longer Recapitulation would be tedious. I leave it to Men of more Learning to explain the Story of the *Harpies*: Of what consequence is it to know whether they were Grasshoppers that infected *Phineus's* Lands, and devour'd his Harvests, as *M. Bochart*, and the Author of the *Bibliothèque Universelle* have imagin'd? whether the Sons of Boreas are to be interpreted the North Wind, which drove away those Insects? whether *Phineus* was stript by his Mistresses, who reduc'd him to the last Extremity? whether the *Argonauts*, who, in all antiquity, were accounted Heroes, were not Merchants more daring than the rest, who went quite into *Colchis* to buy Sheep to stock Greece with them? All this seems to me very obscure. But I admire the Invention of honest *Phineus*,



*neus*, who not having ever a Compass, any more than the *Argonauts*, advis'd them before they ventur'd the Passage of the *Cyanean Islands*, to let fly a Dove; If she get safe and found over those Rocks, quoth he, make the best of your way with Oars and Sails, and rely more upon the Strength of your Arms than upon the Vows you may make to the Gods: but if the Dove comes back, turn tail, and march home again. It was impossible to have hit upon a cleverer Expedient.

BUT to return to *Phineus's Court*, or rather *Mauromolo*: It is a fine Monastery of Caloyers, who pay no other Tribute than one Load of Cherries. The Story goes, that a Sultan having lost his way in hunting, near that House, and fancying the Monks did not know him, ask'd them for something to eat. The Monks, who knew well enough who he was, presented him with a piece of Bread and a Plate of Cherries, which were so good, that the Sultan exempted the Religious from the Capitation, and only order'd them to bring every a Year a Load of Cherries to the Seraglio.

THERE is not at present any remarkable Place between *Mauromolo* and the new Castle of *Europe*, tho, no doubt, the Antients did not fail to give distinguishing Names to all this Coast, as steep and rugged as it is: but you cannot move a Step in any Country where the *Greeks* have had to do, but you discover some of their Names still in being.

Here every desert Waste, and barren Field,

Of brautious Names will fruitful Harvests yield.

WHAT can be a greater Satisfaction to those that we call *Men of Erudition*, than to know that the first Nook on the right hand, as you enter the Strait, was formerly call'd *Dios Sacra*, as much as to say, the *Sacrifices of Jupiter*? That the next Port was the Port of the *Lycians* in the first Ages, and that of the *Myrleans* afterwards? The *Lycians* were a People of *Asia*, that traded in the *Pontus*, and commonly cast Anchor in this Port. As for the *Myrleans*, *Dionysius Byzantinus* informs us, that some seditious Folks of *Myrlea* retir'd to this Part of the *Bosphorus*; and *Myrlea* was that Town of *Bithynia*, which *Nicomedes Epiphanes* nam'd *Apamea*, from the Name of his Mother *Apama*. After the Port of the *Lycians*,

*Lycians*, come two other little Ports, which formerly took their Names Lett. III. from some Altar of *Venus*; for *Aphosias* seems to be a remnant of *Aphrodisium*, which *Dionysius Byzantinus* places thereabouts: and as one of those Ports was frequented by the Merchants of *Ephesus*, it is very probable this is the Port of the *Ephesians* mention'd by the same Author. But the most remarkable thing here, is a Gut of Water, whose Sand look'd like Gold, during the time that the Copper Mines which are on this Coast were wrought: this Water runs close to the Chappel of our Lady of the *Chestnut-Trees*, at the foot of a Mountain so much higher than the rest thereabouts, that from the top of it you may see *Constantinople*, the *Black Sea*, and the *Propontis*. The Light that was formerly kept in a *Pharos*, built upon the Point of it, was as serviceable to the Pilots as those of the *European* and *Asian Cyanean Islands*; but they have let the Tower run to ruin. They were very much in the right in setting up Light-houses on the side of *Europe*; for the antient *Thracians* were merciless Folks. We read in *Xenophon*, that those who dwell along the Sea-Coast had mark'd out the Extent of their Lands very critically: for before this Precaution they us'd every day to be at Daggers-drawing about the Wrecks that were thrown upon them, and which every man pretended to lay hands on. The antient *Thracians* liv'd in those dreadful Caverns that are on the Strait to the left, as you go from the *European Castle* towards *Pompey's Column*. Perhaps in these Rocks it might be, that the *Myrleans* had settled their Abode. As you pass by them, you hear such strong Echoes, that they are sometimes as loud as the Report of a Cannon, especially towards *Mauromolo*.

AS to the new Castle of *Europe*, it was built by order of *Mahomet IV.* opposite to that of *Asia*; beyond this Castle are to be seen the Ruins of an antient Citadel, built by the Greek Emperors, or perhaps the *Byzantines*, to guard that important Passage, where they made Exactions upon all the Vessels that went by. *Polybius* says, there was in this Place a Temple dedicated to *Serapis*, over against that of *Jupiter*, which was on the *Asian Shore*. The first of those Temples is call'd by *Strabo*, the Temple of the *Byzantines*, to distinguish it from that of *Jupiter*, which he calls the Temple of the *Chalcedonians*. *Dionysius Byzantinus* gives the Name of *Amisnon* to the Cape, which is at the end of the Strait before you



enter the Gulph of *Saraia*; this is the Cape *Tripition* of the *Greeks*. *Saraia* is a Village over against the Gulf of *Selestrine*, whence you cross the River *Boujoudera*, which waters the fine Country which *Dionysius* calls the *Lovely Fields*: It is also call'd the River of the deep Gulf, because beyond *Boujoudera*, the *Bosphorus* winds into that great Elbow, by which it turns to the South East, making a kind of right Angle with the Mouth of the *Black Sea*. This deep Gulf was also call'd *Saronica*, because the Altar of *Saron*, a Hero of *Megara*, or a Sea-God, stood on the Banks of it. According to some others, the Gulph ends at that famous Rock, entitled, the Rock of *Justice*, of which they tell a pretty ridiculous Story, to be found in *Dionysius Byzantinus*.

TWO Merchants, says he, sailing towards the *Pontus*, deposited in a Hole of that Rock a Sum of Money, and jointly agreed that neither of them should meddle with it in absence of the other; but one of them came soon afterwards by himself, with design to steal this same Money. The Rock would not by any means betray its Trust, and so gain'd the Name of *Equitable*. At a distance this Rock appears like a Pine Apple, with the top rising up, and hollow. This Hole was perhaps what gave occasion to the Fable of the pretended Treasure hidden by the Merchants. Sailors are the fittest People in the World to invent such Tales, especially in a Calm, when they have nothing else to do.

THE Town of *Tarabia* or *Tharapia* is beneath this Rock, upon a little River, at the Mouth of which stands the Shelf *Catargo*, which afar off looks like a little Galley. The Mouth of this River forms a tolerable good Port call'd *Pharmacias*, because it was deliver'd down by Tradition, that *Medea* casting Anchor there, had brought with her out of the Ship her Box of Drugs, by means whereof she perform'd so many Miracles. Opposite to *Tarabia*, on the other side of the River, is the Valley call'd *Lino*, in which is the Gulf *Eudios Calos*, spoken of by *Dionysius Byzantinus*; but lower, as you go down towards *Tenicui*, is the Port of King *Pithecus*, mention'd by the same Author. The Coast is so steep from this Place to the Elbow that turns towards the old *European* Castle, that the Antients fancy'd these Rocks were *Bacchantes*, upon account of the Noise made by the beating of the Waves against them. The Elbow before you come to *Tenicui*, was formerly cover'd with a

Grove

Grove of Arbut, or Strawberry-Trees, and was call'd *Commarodes* from Lett. III. *Commaros*, which signifies an *Arbut-Tree*.

AS for *Tenicui*, it is a Village situated on the Elbow that the Canal makes to run to *Constantinople*. *Tenicui* is a *Turkish* Word, and consequently has no relation to any ancient Name, any more than *Neocorion*, which is the Name of the same Place, and means, in modern *Greek*, *New Village*. Beyond *Tenicui* stands *Istegna*, upon the farthest part of a little Port: this may be the *Leostenion* of *Dionysius*, and *Stephens* of *Byzantium*; since the Port of the Women, which we are going to speak of, must be between the old *European* Castle and the *Leostenion*. Now, it is certain the Port of the Women of *Dionysius Byzantinus* is at the Entrance of the River *Ornousdera*, or of the Stream of the Hogs, which runs exactly between the Castle and *Istegna*. The Mouth of this River forms the finest Haven in all the *Bosphorus*, and that Haven has had various Names. The *Greeks* call it *Saranta Copa*, because of its wooden Bridge, which is sustain'd by forty Beams that serve instead of Piles. *Dionysius Byzantinus* calls it the Gulf of *Lasthenes*, whence it should seem, that in *Pliny* we ought to read *Lasthenes*, not *Castanes*; nay, perhaps *Leosthenes* in *Dionysius*, to make him agree with *Stephanus Byzantinus*. Be that as it will, the same Port is *Dionysius's* Port of the Women, and *Pliny's* Port of the Old Men: for as to that which this Author calls by the same Name, that is in all likelihood the Port of *Istegna*, since he makes mention of it just after the Port of the old Men. The Port of *Sarantacopa* was also nam'd the Port of *Phidalia*, the Wife of *Byzas*; she who, according to *Stephanus Byzantinus*, having put herself at the head of a little Army of Women, overthrew in this place *Strelus*, who endeavour'd to dethrone her Brother *Byzas*.

*BALTHALIMANO*, or the Port of the Ax, with a Village of the same Name, are situated between *Ornousdera* and the old Castle; but 'tis so inconsiderable a Haven, that there is no mention of it in antient Authors. All the Coast quite to the Castle, is in many places directly perpendicular, and the Waves make such a frightful Noise against it, that the *Greeks* still call it *Phonea*, as who should say, *Phonema*, a Voice repeated. The Voice toss'd about by continual Whirlwinds, to use the Expression of *Stephanus Byzantinus*, falls at last with the Water into a Caldron standing



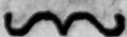
*ing upon the Fire.* The Sailors when they go up the Canal, are obliged here to make use of strong Poles to keep themselves off the Rocks, and without them they must unavoidably run upon them, their Oars not being sufficient to prevent their being driven by the South Wind. It is therefore probable that *Darius's* Bridge was built lower down towards the old *European* Castle.

THE old Castle is situated on the narrowest part of the Canal, upon a Cape opposite to that where the *Asian* Castle is built. 'Twas upon these Capes that the *Greek* Emperors formerly rais'd Forts, as we laid above: but the *Turks* have fortify'd these Places much more strongly, which in themselves are very advantageously situated. *Amurat* or *Mourat* II. having declar'd War against *Uladislaus* King of *Poland*, was resolv'd to secure the Passage of the *Bosphorus*: and as the *Greek* Castles were falling to decay, he demolish'd the Monastery of *Softbenion*, dedicated to *St. Michael*, and founded by *Constantine* the Great. The Materials were employ'd in building this Castle; and they were excellent, for *Justinian* and *Basil* the *Macedonian* had thorowly well repair'd that Convent. Nevertheless, *Mahomet* II. did not think *Mourat's* Fortifications prudently laid out; and to block up *Constantinople* on all sides, he put them in the condition they are at present. This Castle, as *Chalcondylus* says, has three great Towers, two on the side of the Canal, and the third on the brow of the Hill. These Towers are cover'd with Lead, and are thirty foot thick; the Walls of their Circuit, which is triangular, are about two and twenty foot thick, but they are not terrass'd. The Port-holes for the Cannon are horrible, as they are in the rest of the Castles of the *Bosphorus* and the *Dardanelles*. The Canons are without Carriages, and require a great deal of time to charge. *Mahomet* II. finish'd these Fortifications in three Months; he besieg'd *Constantinople* in the following Spring, and nam'd this Castle *Chascesen*, that is, *Cutter off of Heads*. The *Greeks* call it *Neocastron*, the *New Castle*, and *Lemosopia*, or the *Castle of the Strait*. It has been call'd the *Old Castle*, since *Mahomet* IV. built those at the Entrance of the *Black Sea*. *Mahomet* II. who put 400 Men in Garrison in his Castle of *Bascesen*, gave the Command of it to *Pherus Aga*, with Orders to exact Custom from all the Vessels, as well *Genoese* and *Venetian*, as those of *Constantinople*, *Cassa*, *Sinope*, and *Trebisond*, &c. that should pass by. The Gover-

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Governour interpreted his Master's Orders in a cruel Sense; for *Erizzo* a Venetian Captain neglecting to strike sail, had the misfortune to see his Ship sunk by a Stone Bullet of a prodigious size: and all he could do in this Disorder, was, to make the best of his way to Shore with about thirty of his Men: but he was impal'd by the Governour's Direction, and the rest beheaded, and their Bodies left unburied upon the Shore.

THE Castle of *Mahomet II.* is built upon *Polybius's* Cape of *Mercury*; and that Temple dedicated to the God of Thieves and Merchants, was, according to that Author, built on the narrowest part of the *Bosphorus*, almost in the middle between *Byzantium* and the Temple of *Jupiter the Distributer of Winds*. *Dionysius Byzantinus* calls this Cape the *Red Dog*. Here ended the other foot of the Bridge, over which *Darius* march'd his Army, when he went against the *Scythians*: The first foot of that great Work was in *Asia*, at the narrowest part of the *Bosphorus*, opposite to the other Castle. As to the Chair that was hollow'd for that Prince to sit in, to see his Army march, it was in all likelihood on the side of *Europe*; and *Dionysius Byzantinus* agrees that it was the finest Monument remaining of that antient piece of History: but this Monument is now lost. The *Mahometans* entirely subverted the two Coasts of the Canal, for the building not only of the old Castles, but also of that beautiful Village that lies round the *European* one, and which properly receiv'd the Name of *Lemacopia*, when *Mahomet II.* order'd People gather'd from all parts to go and inhabit it.

THE Canal widens from the Castle to *Courouchisme*, and forms a great Gulph in the shape of a Bow, on the Banks of which is a Seraglio of the Grand Seignior, then the Village of *Bubec Bacheffi*, and next *Arnautcui*, or the Village of the *Albaneze* or *Arnauts*. This Gulph of *Arnautcui* is meant by *Dionysius Byzantinus* under the Name of the Gulph of the *Ladder*, because in those times there was a famous Ladder or Machine compos'd of Beams, which was of great use in loading and unloading of Ships, because they went up to it as it were by Steps. Such sorts of Machines were call'd *Chela*, upon account of the Lord knows what resemblance observ'd between them and the Claws of a Crab; from *Chela* came *Scala*, and hence it is that the Ports most frequented in the *Levant* are call'd *Ladders*. Perhaps the Temple of *Diana* built at *Arnaut-*



*cui*, and very well known to the Fishermen by the Name of *Dictynna*, might give occasion to set Ladders there for the more easy embarking and landing. Those Machines were not rais'd high, but lay almost flat upon the Sea-shore, and kept People dry-shod in their passing to and fro.

AFTER *Arnaudui* you come to the famous Cape *des Esties*, at the foot whereof stands *Courouchisme*. *Esties* is very probably a Remnant of *Estia*, a Name by which the Greeks knew the Goddess *Versa*, who perhaps had some Temple hereabouts. *Courouchisme* was formerly call'd *Asomaton*, from a Church built there by *Constantine*, in honour of *St. Michael* the Archangel. *Procopius* describes the Magnificence of this Church, which was rebuilt by *Justinian*; but there is no Footstep of it left. We can't say the same of the March of the Crabs, which to avoid being borne away with the Current, which is very violent above the Cape, are forced to scramble along the Rocks, and venture not again into the Canal till they have whetted their Claws to some purpose, and as it were carv'd their Steps upon the Rocks.

FROM Cape *Courouchisme* to the point of *Besichtachi*, the Canal runs out into a half Circle, on the side of which stand *Ortacui* and *St. Phocas*. *Ortacui* is a Village built on the Port which the Antients call'd *Clidium* and the Old Sea Man, whom some take to be *Nereus*, others *Proteus*, or some God of the Waters. The little Port of *St. Phocas* is at the Entrance of a fruitful Valley, known to the Antients upon account of *Archias* of *Tassos*, who made choice of it to build a City in; but according to *Stephanus Byzantinus*, the *Chalcedonians* out of jealousy oppos'd it. Below *St. Phocas* is another Port where the *Rhodians* anchor'd when they came to trade in the *Pontus*, which preserv'd to it the Name of *Rhodacinnon*. These *Rhodians* were so powerful at Sea in those days, that they forc'd the *Byzantines* to allow a free Trade upon the *Pontus Euxinus*, that is to say, to give free Passage to all Nations that were willing to sail into the *Black Sea*, without exacting any Imposts from them.

THERE now remains only *Besichtachi* or *Besichtas*, before you come to *Fondocli*, the first of the Suburbs of *Constantinople*, according to the Route we follow'd. *Besichtachi* formerly bore the Name of *Jason* the Captain of the *Argonauts*. That Hero, according to *Stephanus Byzantinus*, rested in this Place, where there was nothing but a Forest of Cypress Trees,

and a Temple to *Apollo*. In After-times, or rather many Ages afterwards, Lett. III. the same Place took the Name of *Diplocionion*, from two Columns of *Thebaic* Stone, which are still to be seen near the Tomb of *Barbarossa*, who was certainly a much greater Man in Sea-Matters than *Jason*, tho' born of poor Parents in the Island of *Metelin*. *Barbarossa* dy'd King of *Algier*, and Captain-Bassa in 1547. *Solyman II.* call'd him *Chairadin*, that is to say, a great Captain: from *Chairadin*, *Calcondylus* has made it *Charatin*, and *Paulus Jovius* *Hariadene*.

TO follow exactly the Description given us of the *Bosphorus* by *Dionysius Byzantinus*, we should look for the Places, where were formerly *Pentecontarion*, *Thermastis*, *Delphinus*, and *Charandas*; the Temple of *Ptolemæus Philadelphus*, *Palinormicon*, and *Aiantium*: but where should we find them? The *Greeks* and *Turks* have turn'd every thing topsy-turvy since that time to people *Fondocli* and *Topana*, where lies *Cape Metopon*, which fronts the Point of the *Seraglio*.

I am, My Lord, &c.



R.

LET.



# LETTER IV.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

Description of  
the South  
Coasts of the  
Black Sea,  
from the  
Mouth of it as  
far as to Si-  
nope.



**W**HATEVER the Antients have said, the *Black Sea* has no-  
thing Black in it, as I may say, beside the Name. The Winds  
upon it are not more furious, nor Tempests more frequent  
than in other Seas. We must forgive the Exaggerations of  
the ancient Poets, and particularly the Resentment of *Ovid*: in short,  
the Sand of the *Black Sea* is of the same Colour as that of the *White*  
*Sea*, and its Waters are as clear; and if the Coasts of it, which are  
thought so dangerous, seem dusky at a distance, it is owing to the Woods  
which overshadow it, or to the distance from whence it is view'd. The  
Weather was so fine and so serene during our Voyage upon it, that we  
could not forbear giving a sort of Lye to *Valerius Placcus* the famous *Latin*  
Poet, who has describ'd the Course of the *Argonauts*, who pass'd for the  
most celebrated Travellers of Antiquity, but who were notwithstanding  
mere Children in comparison of *Vincent le Blanc*, *Tavernier*, and a world  
of others who have seen the greatest part of the habitable Globe.

**T**HIS Poet assures us that the Sky over the *Black Sea* is always foul  
and stormy, and that the Weather is never quiet and settled. For my  
own part, I do not pretend to affirm this Sea is not subject to great  
Tempests, having never seen it but in the finest Season of the Year; but  
I am persuaded that in the Perfection to which Navigation is now brought,

one might sail there as safely as in other Seas, if the Vessels were steer'd Lett. IV. by good Pilots. The *Greeks* and the *Turks* are not at all more skilful than *Typhis* and *Nauplius*, who conducted *Jason*, *Hercules*, *Theseus*, and the other *Heroes* of *Greece*, to the Coasts of *Colchis* or *Mengrelia*. If we may judge by the Route which *Apollonius Rhodius* says they took, all their Knowledge reach'd no farther than, according to the Counsel of *Phineus* the Blind King of *Thrace*, to shun the Shelves which are on the South side of that Sea, without daring to sail out at large; that is, that they could sail there only in a Calm. The *Greeks* and *Turks* follow the same Maxims; they have no Use of Sea-Charts, and scarcely knowing so much as that one end of the Needle points to the North, are out of their wits, if they lose sight of Land. In short, the most experienc'd among them, instead of counting by the Rhomb, pass for Men of extraordinary Abilities, if they understand that to go to *Cassa*, they must veer to the left hand as they get out of the *Black Sea* Channel; and that to go to *Trebisond*, they must tack to the right.

AS to the Tackling, they know nothing of the matter, and their great Merit lies in Rowing. *Castor* and *Pollux*, *Hercules*, *Theseus*, and the other *Demi-Gods*, distinguish'd themselves by this Exercise in the Voyage of the *Argonauts*. Perhaps they were stronger and more hardy than the *Turks*, who often chuse rather to return from whence they came, and to drive with the Wind, than struggle against it. They may say, if they please, that the Waves of the *Black Sea* are short, and consequently ruffled and violent; but it is certain they are more free and open than those of the *White Sea*, which is broken by a great number of Channels which lie between the Islands. The most troublesome Circumstance in sailing upon the *Black Sea*, is, that there are few good Ports, and that most of its Roads are unshelter'd; but if the Ports were ever so good, they would be of no service to Pilots, who know not how to make them in a Storm. In order to make the Navigation of the *Black Sea* safe, any other Nation beside the *Turks* would train up artful Pilots, repair the Ports, build Moles, and erect good Magazines there; but the Genius of the *Turks* is not turn'd this way at all. The *Genoese* were not wanting to take these Precautions in the Declension of the *Greco-Turk* Empire, and chiefly in the 13th Century, when they kept all the



Commerce of the *Black Sea*, after they had seiz'd the best Places upon it. The Relicks of their Works are yet to be seen there, and especially of those about the Sea. *Mahomet II.* drove them out entirely; and since that time the *Turks*, who have let all run to ruin by their Negligence, would never suffer the *Franks* to navigate there, notwithstanding any Advantages which have been propos'd to them for a Permission.

ALL that has been said concerning this Sea from *Homer's* time down to the present, and all that the *Turks* imagine about it, (who have only translated the same Name into their Tongue) did not make us hesitate one moment as to undertaking the Voyage; but I must confess it was upon condition that we should go in a *Caick*, and not in a *Saick*. The *Caicks* which sail upon this Sea are *Felucca's* of four Oars, which hale ashore every Evening, and never put out but in a Calm, or with a fair Wind, to which they hoist a four-corner'd Sail, which they furl very dextrously when the Gales are over. To avoid the Alarms which happen sometimes upon the Water by night, the Mariners of this Country, who love to sleep at their ease, hale their Vessel upon the Beach, and make a sort of Tent of the Sail; and this is the Tack they understand any thing of.

THE Departure of *Numan Cuperli*, the Visier or Bassa of the three Horse-Tails, who had been Viceroy of *Erzeron*, seem'd such a happy Opportunity, that we ought not to let it slip. He is a Person of great Merit, learn'd in the *Arabian Language*, profound in the Knowledge of his Religion, and who at the Age of 36 Years had read over all the Chronicles of the Empire. He is Son of the Grand Visier *Cuperli*, who dy'd so gloriously at the Battel of *Salankemen*, at a time when Fortune seem'd to declare for the *Ottoman Arms*. This *Numan Cuperli* is destin'd for the greatest Employments of the State. Sultan *Mustapha*, the Brother of *Achmet* now reigning, honour'd him with his Affinity, and gave him one of his Daughters; but she was drowned at *Adrianople* in one of the Canals of the *Seraglio*, before the Marriage was consummated. From being Viceroy of *Erzeron*, he was made Bassa of *Cutaya*, and then Viceroy of *Candia*; and it is not doubted but he will one day be made Grand Visier. It seems that the *Ottoman Empire* can't be supported but by the Virtue of the *Cuperli's*: this Man is belov'd by the People, and universally acknowledg'd to be the most just and upright Bassa in the Court.

WE determin'd then to follow so brave and honest a Person. Our Lett. IV. Ambassador was so good as to present us to him by M. *le Duc*, his Physician in ordinary, who was also Physician to the Bassa. He assur'd us of his Protection, in regard to the Emperor of *France*, whose Foresight and Care he should always admire, in sending abroad, he said, Persons capable of discovering the Products of Nature in every Country, to learn upon the spot the Uses which may be made of them, with respect to Health. Besides, the Bassa was not sorry to have Physicians in his Train, and he inform'd me that his Father was highly satisfy'd of the Abilities of M. *d' Hermange*, whom he had had with him a long time, and in whose hands he dy'd at *Salankemen*. Our principal Conversations turn'd upon the Interests of the Princes of *Europe*, which he understood perfectly, and generally clos'd with a short Relation of the chief Curiosities we had observ'd. For fear of offending his Household, he ask'd of us in private the Draughts of the Plants we had observ'd in our Voyage: I deliver'd them by his Orders to *Cuperli Bey*, one of his Brothers, who brought them again after the Bassa had consider'd them alone, and at his leisure. This Policy is necessary among the *Turks*, where it is taken ill for good Mussulmans to take notice of Sciences cultivated by the Christians, and to shew Marks of their esteeming them. I had occasion to give him a bit of Phosphorus, and to explain to him the manner of using it; but he would not let me make the Experiment in his Presence. Some days after he acknowledg'd the Christians were ingenious People, and that their Sagacity was as much to be commended, as the Idleness of the Orientals was to be blamed. We were so happy as not to have any of his Family die under our hands. Tho he had M. *de S. Lambert* amiable French Physician with him, he order'd him to have us to visit the Sick, which I consented to only upon condition it was in concert with him: all his Family were sick upon the Road; we had the Care of the Master first, of his Wife, his Mother, his Daughter, and his other Officers; all this succeeded to our Honour, and the Sick recover'd very well.

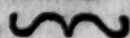
OUR Equipage was soon ready, tho the Journey was to be very long; for in such tedious Passages, I think a Man ought not to load himself with any things but what are absolutely necessary. We bought therefore one Tent, four large Leather Sacks to put our Baggage in, and



and some Oſier Baskets cover'd with a Skin to preſerve our Plants, and the Papers which ſerv'd to dry them. The *Levant* Tents are leſs cumbersome than thoſe of this Place. They have only one Pole in the middle, which takes off in half when you fold up the Tackle; this ſupports a Pavilion of thick cloſe-ſet Cloth, from which the Water runs off very eaſily; the Pavilion is faſtned at the Border with Cords, hook'd on to Iron Pins, fix'd in the Ground; near the Top is alſo a Set of Cords which are faſtned very firmly by another Row of Pins, at a wider diſtance from the middle Pole than the former, and ſtrain out the top of the Tent on the Outſide, making a Saliant Angle after the manner of *Manſarde*. We plac'd our three Beds, ſo that the Head was next the Pole, and the Feet to the Circumference of the Pavilion, where we alſo put our Sacks and our Baskets. A quarter of an Hour ſuffices to erect this mighty Apartment, which has all ſorts of Conveniences in it. As to our Kitchen Furniture, it conſiſted of ſix Plates, two large Bowls, two Kettles, two Cups, all of Copper tinn'd, two Leather Bottles to carry Water in, one Lanthorn, and ſome wooden Ladles; for one can have no other in *Turky*, where the fineſt People have no better Veſſels than we had.

OUR Clokes were of wonderful Service to us; they were made of a thick Capuchin Cloth, lin'd with a Stuff of equal Subſtance to bear the Drudgery: A Cloke is an incomparable Moveable for a Traveller, and ſerves in caſe of need for a Bed and a Tent. We furniſh'd our ſelves in the *Archipelago* with Linen for our Table, and for other Uſes, eſpecially with Callicoe Drawers, which ſerve inſtead of Bed-clothes in this ſort of Roads; and we are able to boaſt we brought up the Faſhion of it among the *Armenians* of our Caravans. We were oblig'd to quit the *French* Habit at *Conſtantinople*, for the Dolyman and the Veſt; but as this ſeem'd to be very troubleſome to walk up and down in when we went a ſimpling, we got an *Armenian* Habit for Riding, and *Spaniſh* leather Boots for walking in the Fields. The *Turkiſh* Habit was deſign'd for Viſits of Ceremony and Reſpect, and the other for Buſineſs.

OUR Friends at *Conſtantinople* help'd us to a wonderful Man, who underſtood all ſorts of Trades, and ſerv'd us for an Overſeer, a Chamberlain, a Cook, an Interpreter, and a Maſter, if I may ſo ſay; for generally we



we were forc'd to let him take his own way. This dextrous Fellow was a *Greek*, as lusty as a *Turk*, and had travell'd all Countries: he dress'd Victuals after the *Turkish* manner, and after the *French*. Beside the vulgar *Greek*, he spoke *Turkish*, *Arabick*, *Italian*, *Russian*, and *Provençal*, which is my natural Tongue. We were so well provided in *Janachi* (which was his Name) that we took no other till we came as far as *Armenia*; for why should we expend his Majesty's Money without occasion? Besides, a Man should make as little clutter as possible in strange Countries, where he is sent only for the sake of Observations. *Janachi* had also an excellent Quality for a Traveller; he was such a Coward as a Man of Sense should be: for who the duce would ramble about the World to find People to quarrel with, unless he were of the Character of a *Don Quixot*? But upon the whole, a Man may go a great way with a little Cowardice, and a good deal of Sobriety. Our Officer had the first of these Qualifications in a sublime degree; but as he knew nothing of the second, as robust as he was, he could not resist the Power of Wine, and was every now and then under a kind of Eclipse: however, to do him justice, he chose his times so well, that his Liquor operated only when he was on horseback, and then he dos'd quietly, and our Affairs suffer'd no Damage.

OUR Ambassador was so good, as to procure us a Commandment of the Port *gratis*; that is, he would needs pay all the Fees, out of respect to your Lordship, and we are sensible we owe all the Civilities he heap'd upon us to you. I have translated this Passport literally, to shew the Form the *Turks* use on such an occasion.

### COMMANDMENT,

To the *Bassa's*, *Beglerbegs*, *Sangiack-begs*, *Cads's*, and other Commanders upon the Road from Constantinople to Trebisond, Erzeron, Aleppo, Damascus, &c. as well by Sea as by Land.

"**K**NOW ye, at the Arrival of this sublime Commandment, that the Pattern of the Great-Ones of the Religion of the Messiah, M. de Ferriol, Ambassador of the Emperor of France, residing at my su-



"preme Port (whose End be happy) has sent a Request to my Imperial  
 "Camp, by which he gives me to understand, that one of the Doctors  
 "of *France*, named *Tournefort*, particularly experienc'd in the Knowledge  
 "of Plants, is sent out from *France*, with four other Persons, to search after  
 "Plants which are not in their Kingdom; and having desired my Com-  
 "mandment, that in the Places he is to pass thro, be it by Sea  
 "or by Land, no one may give him Lett or Hindrance, nor do any  
 "damage to his Goods nor his Baggage, he employing himself only in  
 "things belonging to his Art, not intermeddling in the Affairs of our  
 "tributary Subjects, nor exceeding the Bounds of his Condition, but  
 "behaving himself as he ought to do: this my Commandment has  
 "been given for this time only, that he may meet with no Opposition  
 "in his Passage. And I ordain that upon his arriving with this noble  
 "Commandment, ye comport yourselves conformably to the Orders  
 "contain'd in it upon this Subject; and that the said Doctor, with four  
 "Persons of his Retinue only, not intermeddling in the Affairs of our  
 "tributary Subjects, and keeping within the Bounds of his Duty in e-  
 "very Place of our Jurisdiction where he arrives, for this time only, ye  
 "make no opposition to his Passage, nor do any prejudice to those of  
 "his Retinue, nor to his Baggage: and that doing nothing on your part  
 "contrary to the Constitutions Imperial, ye cause to be deliver'd to him  
 "for his Money, at the current Price, the things he hath need of, by  
 "them who sell them; and that ye execute all this which is contain'd  
 "in my noble Commandment, when it shall be presented to you.  
 "Which after ye have read, return it back to the hands of him who  
 "bears it, and yield Credence to the noble Sign with which it is mark'd.  
 "Written at the beginning of the Moon *Zilcadah* of the *Egira* 1112.  
 "Ordain'd in the Plain of *Daout Bassa*.

WE took leave of the Ambassador *April* the 13th, and lay that Night  
 at *Ortacui*, upon the Canal of the *Black Sea*, in the Seraglio of *Ma-*  
*homet Bey*, Page to the Grand Signior. *Mahomet* had given the use of  
 this Apartment to *M. Chabert*, Apothecary of *Provence*, who was esta-  
 blish'd long since at *Constantinople*, where he was in a world of Practice;  
 This poor Man, a little after our Departure, had the lot of most who  
 come

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come to seek their Fortune in this mighty City, that is, to die of the Lett. IV. Pestilence, with which he was taken off when he least expected it. His Son, who was Apothecary to the Bassa, and was of great assistance to us upon the Road, by the Knowledge he had of the Languages of the Country, went with us to wait upon his Lord in Mahomet's House, which pass'd for one of the finest upon the Channel.

THE next day we took a view of the Country round about: it consisted of small Hills delightfully green, but which produc'd only common Plants. As to the Seraglio, it made no great appearance, no more than the other Houses of the *Levant*, tho the Apartments were handsome, and there had been a great deal of Expence upon it. All the Cielings are painted with History, and gilded after the *Turkish* Taste, that is, with Ornaments so small and trifling, that they were more proper for a piece of Embroidery than for a Hall. These Halls are wainscoted neatly enough, and instead of Pictures are set round with *Arabick* Sentences taken out of the Alcoran. But whatever care is taken of the Decorations of these Places, the Cielings are too low, which is the common fault of the Buildings in the *Levant*, where Proportion is never observ'd. This fault appears on the Outside; for the Roofs are so low, that one would think they must fall in upon the Houses, and indeed they deprive them of half their Light. Tho the Rooms have two Rows of Windows, they are ne'er the lighter: those Windows are usually square, with another smaller Window which is arch'd over each. The Baths are what chiefly distinguish the Houses of the Great, from those of the Vulgar. Tho the *Turks* erect Baths only for Convenience, yet they often set them off with some Ornament; those of the Bey's House are pav'd and lin'd with Marble: they temper the Water in them by means of a leaden Pipe, out of which they draw as much hot as they think fit. The Galleries and Coridors, which are of painted Wood, run quite round the House; but the Stair-case is a Scandal to the rest; but they know not how to build better in *Turky*, where the Architects only set up a kind of wooden Ladder cover'd with a Shed: 'tis still worse among the *Greeks*, where even this Ladder is expos'd to the Rain and Sun. The Court-yard of the House I am now speaking of, would be tolerably handsome, were it not cramp'd by a Balcon, where they set up  
S 2 their



their Caiques; for these Caiques on the *Black Sea* serve the purposes of Coaches, Carts, and Waggon: they are put to all manner of Uses, of which Fishing is none of the least advantageous. From the Court you go into the Gardens, which would be very fine, were they not too much straiten'd by the Hills that surround them; but the Park is well seated, and of a considerable extent. This is the Model of a *Turkish* Country-house; and tho they are not comparable to those about *Paris*, they are not without their Beauties, and have particularly something of Magnificence in them. We pass'd our time not at all unpleasantly in that of *Mahomet Bey*.

At length the Bassa appear'd on the Canal the 26th of *April*, with eight great Caiques or Feluccas, in which were part of his Family, the rest being gone before in Saiques, in order to wait for him at *Trebisond*. The Felucca which carried the Women was so cover'd in with wooden Lattices made Net-wise, that they could scarce breathe in them. The Bassa had only his Mother, his Wife, one of his Daughters, six Slaves of the same Sex to wait on them, and some Eunuchs. Our Felucca was the ninth Vessel in this little Fleet, and brought up the Rear. Whether it be that the *Turks* are not over-fond of joining Company with Christians, or that they fancy'd 'twould be a Disrespect to the Bassa, for us to be drawn up in the same line with the Caiques of his Household, his Intendant had given Orders that a certain Space should be left between our Felucca and the rest. 'Twas in vain for me to bid our Sailors go forward: they would have been hang'd before they would have gone neerer, or have landed before the rest. Tho we had hir'd our Vessel at the same Price with the Bassa, namely at 400 Livres, for our Voyage from *Constantinople* to *Trebisond*; yet we had but four Sailors and one Steersman, whereas in the rest there were spare Sailors to relieve the others: but 'tis no wonder the Natives, and especially great Men, should be better serv'd than Strangers. One day I could not help finding fault with their burdening our Felucca with some Sheep that in-cumber'd the Bassa's Kitchen: But I thought 'twould even be my best way to hold my peace, when I heard that they began to call us Dogs and Infidels; so, that we might have a quiet Voyage, we were forc'd to learn to bear the *Turkish* Civility.

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WE therefore set out in the tail of the Fleet, after having embrac'd Lett. IV.  
our Friends who came to take their leaves of us at *Ortaoui*, and pass'd  
the first Castles wholly by rowing, for there was no Wind stirring. We  
arriv'd at the last Castles in the same Calm, and had the pleasure to  
enter the *Black Sea* with all the Safety that could be. Tho' this Sea ap-  
pear'd to us then to be as pacifick as that of *America*, yet we could  
not help feeling a little Palpitation at Heart at sight of that immense  
Quantity of Water. We landed about *Quindi*, that is to say, about four  
o' Clock, at the entrance of the River *Riva*, eighteen Miles from *Orta-  
oui*. We encamp'd along the Shore in Meadows not wholly free from  
Marshes: and as we were inform'd of the Manners of the Country, we  
pitch'd our Tent at a good distance from those of the Mussulmans, to  
shew our respect, and to allow them full freedom in making their Ablu-  
tions; for which purpose they set up little Closets of Cloth, in which  
one Person might have as much room as was necessary for washing him-  
self at his ease. The Bassa's Tent was upon a Carpet-spot of Ground,  
on the brow of a little Hill in a thin Wood: the Womens Apartment  
was not far from it; it consisted of two Pavilions surrounded by Ditches,  
round which they might walk without being seen, behind a great In-  
closure of Cloth painted grey and green. Here the Bassa, and his Bro-  
ther the Bey, spent the Night and part of the Day. The Guard of the  
Ladies was entrusted to Eunuchs as black as Jet, whose Visages I did  
not like in the least; for they made horrible Grimaces, and roll'd their  
Eyes in a frightful manner, when I went in or out of the Inclosure, to  
see the Bassa's Daughter, who was troubled with a sad Cough.

*RIVA*, which we just now call'd a River, is really no better than  
a Brook about as broad as that *des Gobelins*, all slimy, and hardly  
deep enough at the Mouth to be a Retreat for Boats: yet the Antients  
have made it very famous, under the Name of *Rhebas*. *Dionysius* the  
Geographer, who made three Verses in its favour, calls it an amiable  
River. *Apollonius Rhodius*, on the contrary, mentions it as a rapid  
Torrent: And at present it is neither amiable nor rapid, nor does it  
look as if it had ever been either. Its Sources are towards the *Bospho-  
rus*, on the side of Sultan *Solyman* Kiosk, in a pretty flat Country, from  
whence it runs into marshy Meadows among Rushes. It is no great  
wonder



wonder that *Phineas* should give the *Argonauts* so terrible an Idea of this River, when he look'd upon the *Cyanean Isles* to be the most dangerous Rocks in the World. *Arrian* reckon'd it 11 Miles 250 Paces from the Temple of *Jupiter* to the River *Rhebas*, that is, from the new Castle of *Asia* to the *Riva*; this Author is of admirable Exactness, and no body was so well acquainted as he was with the *Black Sea*, all the Coasts of which he has describ'd, after having survey'd them in quality of one of the Generals of the Emperor *Adrian*, to whom he dedicates the Description of it, under the title of the *Periple of the Pontus Euxinus*.

I DON'T know how they manag'd it in the days of that Emperor, as to the landing of their Women; but I know that at present, among the *Turks*, whenever they want to get them out of the Boats, they make every body retire without much Compliment: the very Sailors hide themselves when they have laid the Planks for their Passage; and if the Shore happen to be such, that the *Caiques* cannot come near enough, they cover the Ladies, or rather wrap them up in five or six Bales, and the Sailors take them on their Backs like Bundles of Goods. When they are set down, the Slaves take them out; and the Eunuchs bawl and threaten every body, to make them get further off, tho' at a Mile distance already. The *Bassa's* Footmen then fled into the Woods, and were so far from waiting upon the Ladies, that they would sooner have let them drown, than but turn their Heads that way.

FOR fear we should be ignorant of this laudable Custom, the *Bassa's* Lieutenant took care to inform us of it at our first Visit. *As you come from a far Country*, says he, 'tis fit I give you notice of certain things which among us it is absolutely necessary you should know: Always to get as far from the Quarter of the Women as you can; never to walk upon Heights from whence you may discover their Tents; never to make any disorder in sow'd Ground, when you search for your Plants; and particularly, not to give Wine to the *Bassa's* People. We return'd him our humble Thanks for his Goodness to us. As for the Ladies, 'tis certain we never dreamt of them; the Love of Plants entirely possess'd us. As to the Wine-matter, the *Bassa's* Footmen came and begg'd it so earnestly, that sometimes we could not refuse them; for which reason I begg'd the Steward to forbid them absolutely from having any thing to say to us.







*Thymelaea Pontica Citreus*  
*folijs Coroll Inst Rei herb. 41.*

THAT Steward seem'd to be a good sort of Man, and very well Lett. IV. belov'd in his Master's House, tho not chosen by him; for the Grand Visier, that he may have a thorow Insight into the Bassa's, and be fully inform'd of all their Actions, generally names such Officers to them. The Man we are now speaking of, told us we should lie by every Evening, about the Quindi, let the Weather be what it wou'd; that the Bassa would take some days Rest on the way; that whenever we pleas'd, we might have some of his People to accompany us in our Walks; and in a word, that he would favour our Searches as much as he could. He offer'd us his Arm, that we might feel his Pulse, and then order'd Coffee and Tobacco to be brought in. We, in return, offer'd him any thing that depended upon our Function; and he escaped with only two Bleedings and one Purgation during the whole Voyage.

WE soon found the Difference that there is between the *Black Sea* and the *Archipelago*. Tho it was but the 17th of *April*, it never gave over raining, whereas in the *Archipelago* it seldom rains after *March*. We were therefore oblig'd to cut a Trench round our Tent to drain the Water from it; besides, the North Wind, which began to blow, did not at all help to warm our Lodging, and the Rain continu'd to fall in Sheets: yet for all this we travers'd with pleasure, sometimes the Coasts, sometimes the Fields, and especially the Banks of the Stream; which grew so marshy, that we were every moment forc'd to come back again for fear of sticking: we were at last constrain'd to keep to the higher Grounds, but we exhausted those in five or six days; and then we began to be really vex'd with the North Wind and Rain. It was thought convenient to go higher up the River instead of putting out to Sea; and we were frightned when we saw they thought of nothing but making Provisions for a long Stay. The Bassa's People offer'd us Meat very civilly, but we sent for it as they did, two days Journey from the Camp. Nothing so much alleviated our Uneasiness, as two admirable Plants, of which here is the Description.

*THYMELOEA Pontica, Citrei foliis.* Corol. Infr. Rei Herb. 4r. Its Root, which is half a foot long, about the neck is as big as the little Finger, ligneous, hard, divided into some Fibres cover'd with a Bark of an Orange Colour. This Root produces a Stalk of about two foot high, branchy.



branchy sometimes from its very beginning, about three lines thick, firm, but so pliant that there's no breaking it, cloth'd with a grey Bark, accompany'd towards the top with Leaves plac'd without order, in Figure and Consistence like those of the Orange-tree; the biggest are about four inches long, and two broad, pointed at each end, sleek, bright green, and shining, and the under parts rising in a pretty large Rib, which distributes Vessels to the Rims. From the extremity of the Stalk and Branches come forth about the end of April young Sprigs terminated by new Leaves, among which grow Flowers fastned usually two to two on a tail nine or ten lines long. Each Flower is a Pipe of a greenish yellow, approaching somewhat to an Orange-Colour, a line broad and above half an Inch long, divided into four parts opposite to each other like a Cross, almost five lines long to one broad, a little streak'd in Gutters, and growing smaller and smaller to the point. Four very short Filaments appear at the entrance of the Pipe, laden with tops whitish and slender, surmounted by four other Filaments of the like form. The Pistile which is at the bottom of the Pipe, is an oval Button a line long, bright green, sleek, terminated by a little white head. The Fruit was as yet only a young green Berry, in which the young Seeds were distinguishable. The whole Plant is pretty bushy. The Leaves being bruised, smell like those of the Elder-tree, and are of a mucilaginous taste, which leaves a pretty considerable Impression of Fire, as does all the rest of the Plant. The Smell of the Flower is sweet, but is soon gone. This Plant grows on Hills and in thin Woods. Of all the known Species of this Genus, this has the biggest Leaves.

THE following Plant is no less considerable for the Singularity of its Flower, I nam'd it

*BLATTARIA Orientalis, Bugula folio, flore maximo virescente, Lituris luteis in semicirculum striato.* Coroll. Inst. Rei Herb. 8.

THE Root consists of three or four fleshy Knobs, from one to three inches long, from two lines to half an inch thick, white, brittle, cover'd with a chapt brown Skin, garnish'd with some pretty thin Fibres fastned to a Neck as big as a Man's little Finger. The first Leaves that this Root puts forth, are almost oval, like those of the Bugle, bunchy, wavy towards the Rims, an inch and half or two inches long, fifteen lines broad, supported by a Stalk of two lines long, flat at top, rounded beneath, purple, and



*Blattaria Orientalis, Bugulae folio flore maximo virescente —  
lituris luteis in semicirculum striato Coroll. Inst. Rei herb. 8. —*





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and running to the extremity of the Leaves in several Vessels of the same Lett. IV. Colour. The Stalk is commonly but about nine or ten inches high, and one line thick, slightly hair'd, accompany'd with Leaves seven or eight lines long, to four or five lines broad. Those below are sleek, the others interspers'd with some Hairs like the Stalks. From their Basis, towards the top, grow Flowers, pretty compact and dispos'd in manner of a great Ear of Corn. Each Flower is a Bason of near fifteen lines diameter, cut in five rounded parts, whereof the two uppermost are somewhat less than the others. The bottom of this Flower is Sea-green, as are also the Rims, which draw a little nearer to yellow; but the rounded points before mention'd are strip'd in a Semi-circle of a bright yellow, which goes quite thro. From the hole in the center of this Flower run two fillets, purplish, mix'd with white, which end at the yellowish Semi-circle of the two upper parts; and from the same rim of that hole rise two whitish Stamina terminated by crooked Summits fill'd with yellow Dust. Besides these Stamina, there appear on the rims of the same hole, some Locks, purplish, hairy, cottony, and silky. The Cup is a Bason, pale-green, four lines long, cut in five parts almost to the Center, whereof three are much narrower than the others. The Pistile which is just in the middle, is rounded, hairy, a line long, terminated by a Fillet much longer. We were convinc'd by the cods which remain'd of the Fruit of the preceding Year, that this Plant is a true Species of the *Herbe aux Mites*, varying not only in the height of its Stalk, but also in the colour and largeness of its Flowers.

WHILE we were agreeably amus'd in observing of Plants, we were threatn'd with spending the rest of *April* in this Marsh; but by good luck the North-wind ceas'd the 26th. The Sea continued disturb'd with it two days longer; but by Oars and Ropes we at length came out of the Mouth of the *Riva*, the 28th of *April*. Our Fleet kept along the Shore, and stopt at *Kilia*, a Village thirty Miles from *Riva*. The *Turks* landed to say their Prayers; but afterwards we took the advantage of the South-west Wind, to go as far as the River *Ava* or *Ayala*, twenty-four Miles from *Kilia*. All this Country, or to speak more properly, all the Coasts of the *Black Sea*, quite to *Trebisond*, are admirable for their Verdure, and most of the Woods extend so far into the Land, that you lose sight of them.



'Tis a wonder the *Turks* have retain'd the ancient Name of the River *Ava*, for they call it *Sagari* or *Sacari*; and this Name is certainly deriv'd from *Sangarios*, a River famous in antient Authors, and which serv'd as a Limit of *Bithynia*. *Strabo* tells us it was made navigable, and that its Sources came from a Village call'd *Sangias*, near *Pestinnuntum*, a Town of *Phrygia*, well known by the Temple of the Mother of the Gods. *Lucullus* was encamped on its Banks, when he learnt the Loss of the Bat-tel of *Chalcedon*, where *Mithridates* defeated *Cotta* who commanded part of the *Roman* Army. *Lucullus* advanc'd as far as *Cizicus*, which *Mithri-dates* intended to besiege, fell upon his Army, and cut it in pieces. As for the other Rivulets, which, according to *Strabo* and *Arrian*, ran between *Chalcedon* and *Heraclea Pontica*, they must either be dried up, or reduc'd almost to nothing; for our Sailors assured us they knew of none between *Riva* and *Ava*.

THE 29th of *April*, tho' there was a great Calm, we made forty Miles only by rowing, and encamp'd about noon on the Shore of *Dichilites*. Our Sailors being in for it, row'd us next day as far as the Mouth of the little River *Anaplia*, full 60 Miles. The first of *May* we came to *Penderachi*. The River *Anaplia*, according to *Arrian's* Description, must be that which he calls *Hypius*, since there is no other quite to *Heraclea*, which is now called *Eregri* or *Penderachi*. As small as the River *Anaplia* is, it was of great service to *Mithridates*; he retired into its Mouth with his Fleet, after having lost some Gallies in the Storm. As the bad Weather oblig'd him to stay there, he corrupted *Lamachus* the most powerful Nobleman in *Heraclea*, who by his Brigues got the King of *Pontus* and his Troops receiv'd there.

PENDERACHI is a little Town built on the Ruins of the an-tient *Heraclea*: this latter must have been one of the finest Cities in all the East, if we may judge by its Ruins, especially by the old Walls built of huge Stones that are still on the Sea-shore. As to the compass of the City, which is fortify'd from distance to distance by square Towers, that indeed seems to be no older than the *Greek* Emperors. On every hand you disco-ver Columns, Architraves, and Inscriptions very much defac'd. Near a Mosque is the Door of a *Turk's* House, the Mounters whereof are pieces of Marble, on which is legible on one side P. B. A. T P A I A N, and

on

ELEGRI.







on the other ΤΟΚΡΑΤΗΡ, which are the Remains of an Inscription Lett. IV. of the Emperor *Trajan*. This City was built on a high Coast which governs the Sea, and seems to have been design'd to command the whole Country: landward there still remains an antient Gate, perfectly simple, built of great pieces of Marble. They assured us that further off there were other Remains of Antiquity; but Night coming on, and the Tents of the Women being set up near those Ruins, we durst not go to view them. And which was a further Misfortune, that we did not expect, there was no getting a Guide: the *Greeks* were celebrating their *Easter*, and were resolv'd not to lose the Fruit of the Money they had given the Cadi for leave to drink and dance heartily that day. We therefore walk'd out at a venture Eastward, as far as the Marshes below the City, where probably the Waters of the *Lycus* subside.

WE could not possibly get over those Marshes; and in returning towards the Ruins of the Town, we found an admirable Species of *Sphondylium*, which at first we took for *Dioscorides's* *Heracleean Panacea*; but the Flowers of this are white, whereas those of *Dioscorides's* Plant must be yellow. 'Twas the Name of the *Heracleean* that misled us, for according to that Author it was call'd *Heracleean Panacea*, upon account of its *Herculean* Efficacy. *Dioscorides's* Plant grew naturally in *Bæotia*, *Phocis*, *Macedon*, on the Coasts of *Africa*, and yielded the Juice which they call *Opopanax*, which probably differ'd from that which is call'd so now. Be this as it will, the Plant that grows in the Ruins of *Heraclea* is a very fine one, and the biggest of all the known kinds of Plants with Umbrello Flowers: 'twas for this reason I gave it the name of

*SPHONDYLIVM Orientale maximum*, Cor. Inst. Rei Herb. 22.

The Stalk is about five foot high, an inch and a half thick, hollow from one joint to the other, channel'd, pale green, hairy, accompany'd with Leaves two foot and a half long, and two foot broad, cut quite to their Ridges in three great parts, the middlemost of which is again cut in three pieces, and the middlemost of those two cut in the same manner. The upper part of all these Leaves are smooth, and the under white and hairy, and are sustain'd by a Stalk thicker than a Man's Thumb, solid, fleshy, embracing the Stalk by two great Wings, which form a kind of



sheath of nine or ten inches long. From the junctures of these Leaves rise great Branches as high as the Stalk, and sometimes higher, laden with white Flowers, exactly like those of the common *Sphondylium*: but the Umbrellas that support them are a foot and a half diameter; the Seeds, tho green and very backward, were much bigger than those of the other Species of this Kind. This Plant grows in the Ruins of those fine Walls that are upon the Port, and that to us seem'd to be of the remotest Antiquity.

IT is doubted whether *Strabo* meant that this City had a good Port, or whether we are to let that Word stand in him which says that it had none at all. For my part, I believe that the old Mole which is entirely ruin'd, and which is suppos'd to have been the Work of the *Genoese*, was formerly built upon the Foundation of some other more antient Mole, which defended the Vessels of the *Heracleans* against the North-wind: for the Road which forms the Cape or Peninsula of *Acherusia*, is too open, and of no great service even to *Saiques*, so far is it from being a Port fit for Ships of War. Yet *Arrian* says positively that the Port of *Heraclea* was good for such Vessels. *Xenophon* informs us, that the *Heracleans* had very many of them, and that they furnish'd some to favour the Retreat of the ten thousand, who look'd upon this to be a Greek City, either as founded by the *Megareans*, the *Bæotians*, the *Miletians*, or by *Hercules* himself. The beautiful Medal of *Julia Domna*, which is in the King's Collection, and whereof the Reverse represents a *Neptune* holding a Dolphin in his right hand, and a Trident in his left, plainly denotes the Power this City had at Sea: but nothing is a greater Honour to its antient Navigation, than the Fleet it sent to the Assistance of *Ptolemy*, after the Death of *Lyfimachus*, one of the Successors of *Alexander*. 'Twas by means of this Succour that *Ptolemy* beat *Antigonus*; and *Memnon* observes, that there was among the rest one Ship call'd the *Lion*, of surprizing Beauty, and so prodigiously big, that its Complement was above three thousand Men. The *Heracleans* sent *Antigonus* the Son of *Demetrius* thirteen Gallies against *Antiochus*, and forty to the *Byzantines* who were attack'd by the same Prince. We also know that the City of *Heraclea* maintain'd for eleven Years in the Service of the *Romans* two cover'd Gallies, which were of great use to them against their Neighbours,

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bours, and even against those People of *Africa* call'd *Marracini*, whence Lett. IV.  
perhaps is deriv'd the Name of the People of *Morocco*. History is full  
of Instances of the Naval Power of the *Heracleans*, and consequently  
of the Goodness of their Port. After *Mithridates* had caus'd *Scio* to be  
plunder'd by *Dorylaus*, upon pretence that it favour'd the *Rhodians*;  
they put the most illustrious of the Inhabitants on board a few Ships,  
by that Prince's Order, to disperse them throughout the Kingdom of *Pon-*  
*tus*: but the *Heracleans* were so generous as to stop them, to carry them  
into their Port, and to send back those unfortunate Men laden with  
Presents. Lastly, the *Heracleans* had some Years afterwards the misfor-  
tune to be beaten themselves by *Triarius*, General of the *Roman Fleet*,  
consisting of 43 Ships, which surpriz'd that of *Heraclea*, which had but  
30, and those equipt in haste. Where should this great number of Vess-  
els be shelter'd, but in the Mole we are speaking of, since there is no  
Port near that Place? If *Lamachus*, the *Athenian* General sent to raise  
Contributions upon the *Heracleans*, had been Master of the Entrance of  
this Mole, he had not lost his Fleet by Tempest, while he was ravaging  
the Country with the Troops he had landed. Not being in a condi-  
tion to return to *Athens*, either by Land or Sea, he was sent home, says  
*Justin*, by the People of *Heraclea*, who thought themselves recompens'd  
for the Mischiefs the *Athenians* had done their Lands, by having an op-  
portunity of winning their Friendship by Civilities.

THE Cavern by which *Hercules* was feign'd to have descended into  
Hell, and to have brought out *Cerberus*, and which was shewn in *Xenophon's*  
time in the Peninsula *Acherusia*, is much harder to find than the ancient  
Port of *Heraclea*, tho' it was two *Stadia* deep. It must have been clos'd  
up since that time; for it is certain that there was a Cavern of that  
Name, which gave occasion to the Fable of *Cerberus*. It was not whol-  
ly without grounds that a Medal was struck with the Head of the third  
*Gordian*, whereof the Reverse is a *Hercules* knocking down the *Cerberus*,  
after having dragg'd him out of the Cave. *M. Fontenau* Counsellor of  
State has one of *Macrinus*, wherein that Dog is standing at the feet of  
*Hercules*, who holds a Club in his right hand. If *Hercules* was not the  
Founder of *Heraclea*, he was certainly held in great Veneration there.  
*Pausanias* informs us, that they celebrated all that Hero's Labours.



There is a Medal of *Severus*, in which *Hercules* holds a Club in one hand; and in the other three golden Apples of the *Hesperian* Garden. Upon a Medal of *Caracalla*, *Hercules* is represented overcoming *Achelous*, in the shape of a Bull. The Fight of that Demi-God with *Hippolita* the *Amazon* is express'd upon a Medal of *Macrinus*; the Combat with the *Erymanthian* Boar upon one of *Heliogabalus*: and the Legends of all these Medals are in the name of the *Heracleans*. When *Cotta* took the City of *Heraclea*, he found in the Market-place a Statue of *Hercules*, all the Attributes whereof were of pure Gold. To shew the Fruitfulness of their Fields, the *Heracleans* caus'd Medals to be struck with Ears of Wheat and *Cornucopias*; and to express the goodness of Medicinal Plants that grew about their City, they represented upon a Medal of *Diadamenus*, an *Æsculapius* leaning on a Stick, round which a Serpent was twisted.

WE have no Medal remaining, that I know of, of the Kings, or rather Tyrants of this City. The Extract of *Memnon* preserv'd to us by *Photius* must comfort us for the loss of the History which *Nymphis* of *Heraclea* had wrote of his Country. That Author made his Name illustrious, not only by his Writings, but also by that famous Embassy wherein he obliged the *Galatians* to retire, at the time when they were wasting with Fire and Sword the whole Country round *Heraclea*.

THIS City in the first times was not only free, but also famous for its Colonies. *Clearchus*, one of its Citizens, who during his Exile had studied *Plato's* Philosophy at *Athens*, was recall'd to appease the People who demanded new Laws, and a new Partition of Lands: the Senate oppos'd it vigorously, but *Clearchus* who was animated with no very *Platonick* Spirit, made himself Master of Affairs by means of the People: he committed a thousand Cruelties in the City; and *Diodorus Siculus* tells us that he made *Dionysius* of *Syracuse* his Model in the Art of Government. *Theopompus* a famous Historian of *Seio* relates, that the Citizens of *Heraclea* durst not go to make their court to *Clearchus*, till they had first breakfasted upon some Rue, very well knowing he would present them with a Glass of Hemlock, to send them to the other World.

*CLEARCHUS* was kill'd in the twelfth Year of his Reign, while the *Bacchanals* were celebrating in the City. *Diodorus* tells us that his

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Son *Timotheus* was elected in his stead, and that he reign'd 15 Years; Lett. IV. but *Justin* makes his Brother *Satyrus* the Successor of *Clearchus*. *Suidas* informs us too, that *Clearchus* was not the first Tyrant of *Heraclea*, since he saw in a Dream, *Evopius* another Tyrant of his Country: and *Memnon*, who is the fittest Man to be consulted, since he spent twelve Books of his History in handling that of *Heraclea*, is of *Justin's* Opinion. *Memnon*, in giving the Character of *Satyrus*, says, he not only exceeded his Brother in Cruelty, but all the other Tyrants in the World. Being taken with a Canker that eat away all his lower Belly, quite to the Entrails, after having suffer'd as much as he deserv'd, he threw up the Care of the Government to his Nephew *Timotheus*, in the 63th Year of his Age, and 7th of his Reign.

**TIMOTHEUS** perfectly well deserv'd his Name, and was an accomplish'd Prince both in Peace and War; and accordingly he obtain'd the Title of *Benefactor* and *Saviour of his Country*. Before he died, he gave a share in the Government to his Brother *Dionysius*, who taking advantage of the Retreat of the *Persians*, whom *Alexander* had just then beaten at the Battel of the *Granicus*, extended the Limits of the Kingdom of *Heraclea* a great way. After the Death of *Alexander* and *Perdiccas*, *Dionysius* married *Amastris* the Daughter of *Oxathris*, Brother of *Darius*, and Cousin of that beautiful *Statyra* who was worthy of having *Alexander* for her Husband. *Alexander* himself, before his death, had taken care to marry *Amastris*, to *Craterus* one of his Favourites; who being afterwards enamour'd of *Philas* the Daughter of *Antipater*, was not displeas'd that *Amastris*, or *Amestris* according to *Diodorus Siculus*, should marry *Dionysius*. That Prince was a Man of Honour, and quitted the Name of Tyrant for that of King, which he maintain'd with great Dignity: and it was certainly this King that *Strabo* had in view, when he says, there were Tyrants and Kings of *Heraclea*. King *Dionysius* grew so big and fat amidst all these Felicities, that he fell into a kind of Lethargy, which they could scarce recover him from, even by running Needles deep into his Flesh. *Nymphis* ascrib'd this Distemper to *Clearchus*, Son of the first Tyrant of *Heraclea*; he says, that Prince shut himself up in a Box, out of which he peep'd only with his Head to give Audience. We may believe what we please of this Story: good King *Dionysius*, as far as he was,



VI. He was made a shift to have three Children by *Amastris*, *Clearchus*, *Oxathris*, and a Daughter of the same Name. He left the care of his Children and the Administration of the Kingdom to his Wife, and dy'd 55 Years old, after having reign'd thirty Years, and deserv'd the Name of a very merciful Prince. *Antigonus*, one of *Alexander's* Successors, took care of the Education of *Dionysius's* Children, and of the Affairs of *Heraclea*. But *Lyfimachus* having married *Amastris*, was Master of the City, even long after having deserted that Princess; for being retired to *Sardis*, he married *Arsinoe* the Daughter of *Ptolomeus Philadelphus*.

NEVERTHELESS *Clearchus*, the second of the Name, ascended the Throne of *Heraclea* with his Brother *Oxathris*; but those Princes render'd themselves odious by a horrible Assassination of their own Mother, whom they caus'd to be smother'd in a Ship, in which she was probably going from *Heraclea* to *Amastris*, a Town she had lately founded, and call'd by her own Name. *Lyfimachus* who then reign'd in *Macedon*, shock'd at so black an Action, and out of a just return of Tenderness for *Amastris* his first Wife, came to *Heraclea*, and put to death the two Parricide Princes; so that it is not likely they reigned 17 Years, as *Diodorus Siculus* will have it, who calls the younger *Zathras*, instead of *Oxathris*. *Lyfimachus*, according to *Memnon*, restor'd the City to full liberty, but it did not long enjoy it; for *Arsinoe*, who had a great power over that Prince, having obtain'd the possession of it, gave the Government of it to *Heracitus*, who was its seventh Tyrant.

THE *Heracleans*, after the death of *Lyfimachus*, having a mind to shake off the Yoke of Tyranny, beneath which they had groan'd for 75 Years, made a Proposal to *Heracitus* that he should withdraw with his Riches; but the Tyrant was so enraged at their Presumption, that he prepared to punish the chief Men of the City: however he happen'd not to be strong enough for them; for they threw him into Chains, razed the Walls of the Citadel even with the ground, and after having sent an Embassy to *Seleucus*, another of *Alexander's* Successors, proclaim'd *Phocrites* Administrator of the City. *Seleucus* having given their Embassadors a very scurvy Reception, they made a League with *Mithridates* King of *Pontus*, with the *Byzantines*, with the *Chalcedonians*, and even recall'd all their Exiles.

THE Republick of *Heraclea* maintain'd itself honourably till the time Lett. IV. when the *Romans* became formidable in *Asia*. To make sure of the Senate, that Republick sent a Deputation to *Paulus Emilius*, and to the two *Scipio's*; and it was no fault of the *Heracleans*, that *Antiochus* did not make his peace with the *Romans*. At length, so good an Intelligence was fix'd between *Rome* and *Heraclea*, that those two Cities made League offensive and defensive, the Articles whereof were wrote upon Tables of Brass at *Rome*, in the Temple of *Jupiter Capitolinus*, and at *Heraclea* in that of the same God. Yet *Heraclea* was strenuously besieg'd by *Prusias* King of *Bithynia*, who had certainly carried it, but for a Stone from a Sling, which broke his Thigh, and oblig'd him to retire just as he was mounting to the Assault. After this the *Galatians* very much disturb'd this City, but they were forc'd to retire. Notwithstanding her Alliance with the *Romans*, she thought it her true Interest to observe a Neutrality, during the War that the *Romans* waged with *Mithridates*, under the Command of *Murena*. Terrify'd on the one hand at this formidable Power, and alarm'd with the nearness of the King of *Pontus*, *Heraclea* at first refus'd that Prince's Fleet entrance into her Port, and furnish'd him only with Provisions. Afterwards, by the Persuasion of *Archelaus* General of the Fleet, the *Heracleans* gave him five Gallies, and cut the Throats of all the *Romans* that were in their City to exact the Tribute, with such Secrecy, that it was never known. At length, *Mithridates* himself was receiv'd in the Place by means of his old Friend *Lamachus*, whom he corrupted with Money.

THAT Prince left *Cannacoris* there in Garison with four thousand Men; but *Lucullus*, having beaten *Mithridates*, caus'd the City to be besieg'd by *Cotta*, who having taken it by treachery, and totally pillag'd it, reduc'd it to ashes. He receiv'd the Surname of *Ponticus* at *Rome*; but the immense Riches he brought from *Heraclea*, occasion'd him violent Troubles. He was accus'd in open Senate by one of the most illustrious Citizens, who painted in such lively Colours the Conflagration of a powerful City which had been deficient in her Alliance with the *Romans*, only thro the Fraud of her Magistrates, and Treachery of her Enemies, that a Senator could not forbear saying to *Cotta*, We gave you orders to take *Heraclea*, but not to destroy it. All the Captives were sent



home by the Senate's Direction, and the Inhabitants again settled in the possession of their Goods. They were allow'd the Use of their Port, and Freedom of Commerce. *Bratagoras* spar'd for nothing that might re-people it; and made his court a long while to *Julius Caesar*, tho in vain, to obtain the primitive Liberty of its Citizens. It was probably about this time that the Romans sent the Colony thither, spoken of by *Strabo*, and of which one part was receiv'd in the City, and the other in the Country. Before the Battel of *Actium*, *M. Anthony* gave that quarter of *Heraclea* to *Adiatorix* Son of *Demetrius* King of the *Galatians*; and this latter, as he said, by *Anthony's* Permission, cut the Throats of all the Romans in it: but after the Defeat of that General, he was carry'd along in Triumph, and put to death with his Son. After this Expedition, *Heraclea* was made part of the Province of the *Pontus*, which was join'd to *Bithynia*. Thus was this City incorporated into the Roman Empire, under which it still flourish'd, as appears from the Remains of the Inscription of *Trajan*, mention'd above.

*HERACLEA* afterwards fell into the hands of the Greek Emperors; and 'twas in the Decadence of that Empire, that it receiv'd the Name of *Penderachi*; which, according to the Greek Pronunciation, seems to be a Corruption of *Heraclea Pontica*. It was possess'd by the Emperors of *Trebisond* after the French enjoy'd the Empire of *Constantinople*; but *Theodore Lascaris* won it from *David Comnenus* Emperor of *Trebisond*. The *Genoese* seiz'd *Penderachi* among their Eastern Conquests, and kept it till *Mahomet II.* the greatest Captain of his Age, drove them from it. Since that time it has continued to the *Turks*; they call it *Eregri*, and that Name too seems to retain something of *Heraclea*. At present they know nothing in the world of Tyrants, Romans, or *Genoese*. One single Cadi administers Justice, a *Waivode* collects the Land Tax and Capitation of the *Greeks*: the *Turks* pay only the Prince's Dues; happy that they can smoke at their ease among those fine Ruins, without knowing or caring what pass'd there heretofore.

WE were not long enough in *Penderachi* to disentangle its History, for we only lay there, and departed the second of *May*, in such fine Weather, that we made 80 Miles with all the pleasure imaginable. About four in the Afternoon we enter'd the River *Partheni*, whose Name the

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Greeks have retain'd still; but the Turks call it *Dolap*. The River is not Lett. IV. a very great one, tho' it was one of those which the ten thousand were afraid to pass. *Strabo* and *Arrian* tell us it separated *Paphlagonia* from *Bithynia*. If that Author were to come to life again, he would find it still as beautiful as he describ'd it. It flows among those flowry Meadows which obtain'd it the Name of *Virgin*. *Dionysius Byzantinus* had been more exact, had he made it run thro' the Country of *Amastris*, instead of thro' the middle of the City: and he imagines too that the Name of *Virgin* was given it upon account of *Diana*, who was ador'd on its Banks. The Citizens of *Amastris* represented it upon a Medal of *Marcus Aurelius*; the River appears like a young Man lying down, holding a Reed in his right hand, with one Elbow leaning upon some Rocks, out of which gushes his Stream. *Pliny* was not well acquainted with the disposition of these Coasts, for he has plac'd the River *Partheni* a great way beyond *Amastris*, and even further than *Stephane*, whom we shall speak of by and by. Yet we discover'd *Amastris* the next day, which was the third of May, about nine in the morning; and we lay by that day in the River of *Stra*, after having gone 70 Miles, partly by Rowing, and partly by Sailing.

**AMASTERIS**, which they now call *Amastro*, and not *Famastro*, as our Maps write it, is a pitiful Village built on the Ruins of the ancient City *Amastris*, by the Queen we before spoke of, who united in it four Villages, *Sesame*, *Cytore*, *Cromne*, and *Tios*: but the Inhabitants of *Tios* soon afterwards left that Society; and *Sesame*, which was as it were the Citadel of the Town, is what properly took the Name of *Amastris*. We must read *Arrian* before we can well understand *Strabo*: for *Arrian* reckoning 90 *Stadia* from the River *Parthenius* to *Amastris*, 60 *Stadia* from *Amastris* to *Erythine*, as many thence to *Cromna*, and from *Cromna* to *Cytore*, where was a Port, 90 *Stadia*; we must infallibly conclude that the aforesaid Queen *Amastris*, to people her new Town, fetch'd thither the Inhabitants of all those Villages. Besides, *Mennon* says it in so many words, and informs us further that this Alteration happen'd after the Retreat of *Amastris*, who was provok'd at *Lysimachus* her Husband's having married *Arfinoe* at *Sardis*. Now since, according to *Strabo*, the Citadel which was before call'd *Sesame*, took the Name of *Amastris*, it is out of all doubt that the ancient City of *Sesame* mention'd by *Stephanus Byzanti-*



VI. *Amasra*, where he says *Phineus* fix'd his first Abode, was situated where *Amasra* now stands. *Pliny* agrees that heretofore *Amasra* was call'd *Sesame*, and that Mount *Cystore*, so famous for its Box-trees, with which all the Coasts of the *Black Sea* are cover'd, was distant from *Tios* 63 Miles. *Cystore* was a Port dependant upon *Sinope*, but *Amasra* follow'd the Fate of *Heraclea*. The Situation of *Amasra* is advantageous, for it stands upon the Isthmus of a Peninsula, whose two Bendings form so many Ports: in *Arrian's* time there was one very convenient for Ships of War; both are now fill'd up with Sand. That Author speaks of *Amasra* as of a Greek City, because its Foundress, tho a *Persian*, was Queen of *Heraclea*, and it was first begun by a Colony of *Greeks*. The Goodness of the Ports of *Amasra* gave occasion to the Senate and People of that City to strike Medals: there are some of *Nerva*, of *M. Aurelius*, of the younger *Faustina*, of *Lucius Verus*, the Reverse whereof represent a Fortune standing, holding in her right hand a Rudder, and in her left a *Cornucopia*. Neither did they fail to strike others in honour of *Neptune*, as that of *Antoninus Pius* in the King's Closet, on which that God holds with his right hand a Dolphin, and with his left a Trident. It is somewhat wonderful there should be so many Medals of a City, which never made much noise in History: they struck them in honour of almost all the Deities. The *Diana* of *Ephesus* was not forgot. The King has a Medal of *Domitia* Wife of *Domitian*, on the Reverse whereof that *Diana* is represented. There are Medals of *Amasra* stamp'd with the Head of *Antoninus Pius*, with Reverse of *Jupiter*, of *Juno*, of the Mother of the Gods, of *Mercury*, of *Castor* and *Pollux*. There is particularly one with the Head of *M. Aurelius*, and a Reverse of *Homer*, as if the Town of *Amasra* expected Glory upon account of the Birth of that great Man. There is not any Medal of this Town more beautiful than that which the King has with the Head of *Julia Mæsa*: the Reverse represents *Bacchus* standing, dress'd like a Woman holding a Pot in his right hand; *Jupiter* is on his left hand standing too, but with very different Attributes, for he has a Spear in his right, and a Bolt in his left hand. The Medal of *M. Aurelius* plainly shews this City must have gain'd some considerable Advantages over its Neighbours, since its Reverse is a Woman with Trophies on her left hand. That of *Faustina* the younger, and of *Gordian Pius*, are remarkable for

their Reverses, whereon is a Victory which in her right hand holds a Lett. IV. Crown, and a Palm in her left. That of *Lucius Verus* is no less valuable; it is a winged Victory with the same Attributes. The King has a fine one, with the Head of the same Emperor: *Mars* quite naked is on the Reverse, his Helmet on his Head, in the posture of a Man marching along with a Spear in his right hand, and a Buckler in his left. With relation to Physick, I have a sort of kindness for the Citizens of *Amastria*, for their having struck several Medals in its Honour: We see a great many *Esculapius's* of *Amastria* with Sticks, round which a Serpent is winded. The Goddess *Salus* is represented upon some others, still not forgetting the Serpents; most of the Heads are of *Adrian*, *Antoninus Pius*, *M. Aurelius*, and *Faustina* the younger.

T H E R E remains no Medal of the Foundress *Amastria*, who was stifled at Sea by order of her Brothers. After her Death *Lyfimachus* gave the Towns of *Amastria*, *Heraclea*, and *Tios* to his Wife *Arfinoe*, who deliver'd them to *Hercules* the seventh Tyrant or King of *Heraclea*. His Reign was not long, for *Lyfimachus* dying some time afterwards, *Heraclea* and *Amastria* shook off the Yoke. *Amastria* was even dismember'd from the Kingdom of the *Heracleans*: and when *Antiochus* the Son of *Seleucus* declar'd War against *Nicomedes* King of *Bithynia*, this *Nicomedes* who stood in need of the Assistance of the *Heracleans*, was never able to put them again in possession of *Amastria*, because it was enjoy'd by *Eumenes*, who rather chose to make a Present of it to *Ariobarzanes*, Son of *Mithridates*, than to restore it to those of *Heraclea*.

A F T E R the taking of *Heraclea* by *Gotta*, *Triarius*, by that General's Order, seiz'd *Amastria*, where *Cannacoris* was retir'd; and from that time the City remain'd under the Dominion of the Romans and their Emperors, till the Establishment of the Greek Emperors. It was part of the Empire of *Trebisond* founded by the *Comnenii*, after the French were settled at *Constantinople*: But *Theodore Lascaris* having defeated *Iathin* Sultan of *Iconium*, took *Amastria* in 1210, with *Heraclea* and some other Places. *Amastria* was in the possession of the Genoesse, when *Mahomet II.* took *Constantinople* and *Pera*. They thought fit to declare War against him, upon his refusing to restore them *Pera*. *Mahomet* went in Person to *Amastria*, with a numerous Artillery, which made so strong an Impression,



tion, not upon the Walls of the Tower, but upon the Minds of the Inhabitants, that they open'd him the Gates. He left there only the third part of the Inhabitants, and caus'd the rest to be transported to Constantinople.

WE will leave the City of *Amastre* in the hands of the *Turks*, and pursue our Journey. The 4th of *May* we left the River *Sis*, which I find neither in Maps nor Books: we went but 30 Miles further, and the North-wind obliged us to encamp on a wretched flat Shore, where we had much ado to defend ourselves from the Wind. The 5th of *May* we doubled Cape *Pisello*, which the Antients knew under the Name of *Carambis*, and which they make to be just opposite to the Ram's Head of the *Chersonesus Taurica*, now call'd the *Little or Grim Tartary*. The Antients, as *Strabo* observes, compar'd the *Black Sea* to a Bow bent, the String being represented by the South Coast, which would be almost in a strait line, but for Cape *Pisello*.

THAT day, the 5th, we made but 50 Miles, and encamp'd on the Banks of the Sea at *Abono*, where are nothing but wretched Cazerns for a great number of Workmen that are employ'd in making Cordage for the Grand Signior's Ships and Gallies. I forgot to mention that the Coasts of the *Black Sea* furnish in abundance every thing necessary for stocking the Arsenals, Magazines, and Ports of that Emperor. As they are cover'd with Forests and Villages, the Inhabitants are oblig'd to cut and saw the Wood for the Navy. Some make the Nails, others the Sails, the Cables, and all the necessary Rigging. There are Janizaries set to oversee these Workmen, and Commissioners to press Seamen. From hence the Sultans have had their strongest Fleets in the time of their Conquests, and nothing would be easier than to restore their Navy. The Country is excellent; it abounds in Provisions, as Corn, Rice, Meat, Butter, Cheese; and the People live very soberly.

*ABONO* seems to be the Remnant of the Name of an ancient Town call'd *The Walls of Abonos*. If I wrote to a Man of musty Erudition, I would value myself highly upon this pretended Discovery; but as I have the honour to write to a Minister that knows the just Value of things, I hardly dare propose this Conjecture. Be it as it will, those Walls of *Abono*

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*bono* were never any other than a pauntry Village, whose Name *Strabo*, Lett. IV. *Arrian*, *Ptolemy*, and *Stephanus Byzantinus* have preserv'd.

I AM much fonder of an admirable Species of *Chamaerhododendros*, with yellow Flowers, which we discover'd: it may not only serve to explain a Passage of *Pliny*, as may also another fine Species of that Genus, with purple Flowers, which we saw beyond *Penderachi*; but also help us to account for the sad Accident that happen'd to the ten thousand, who after the Defeat of the young *Cyrus*, retired into their own Country along the Coasts of the *Black Sea*. I shall do myself the honour, my Lord, to send you the Description of those two Plants, when the Fruits of it are grown compleat.

WE left *Abono* the 16th of *May*, with design to go to *Sinope*; but the Rain oblig'd us to stop half way, and to encamp along the Shore 40 Miles from that City. You see some very pretty Villages on the Coast at the Entrance of Woods of a surprizing Beauty. *Stephanio* is none of the least of them: that Name has such a resemblance with that of *Stephane*, which we find in *Pliny*, *Arrian*, *Marcian* of *Heraclea*, and *Stephanus Byzantinus*, that there's no room to doubt that it is deriv'd from it, and that consequently the ancient City was not far from this Village.

THE Sea ran so high the next day, the 17th, that we were forc'd to land in a Creek eight Miles from *Sinope*, whither we went the same day on foot, simpling all the way: we stay'd there two days.

I am, MY LORD, &c.



LET



*Description of  
the Coasts of  
the Black Sea,  
from Sinope to  
Trebisond.*



I were to be wish'd that among the many Regulations that have been made in *France* for the Promotion of the Sciences and polite Arts, there had been one relating directly to the improving of Geography: for the Faults committed by the Geographers are very essential, and often occasion Travellers, Pilots, and sometimes Generals themselves, to take false Measures. I would have some Token of Capacity requir'd of Geographers, before they were allowed to publish Maps; and they should be obliged to travel themselves for a certain time, since they undertake to be Guides to others in their Travels.

I THINK nothing is so difficult as to make an exact Geographical Map. It is necessary for that purpose to have been upon the spot, of which one pretends to give a Plan, to take the Measures of it with good Instruments, and to make the necessary Observations as to the Heavens. Our most famous Geographers usually do their Work in their own Country, without knowing the Places they represent; they copy the Maps that are already extant; they rely upon imperfect Relations of Travels, and fancy themselves wondrous Artists when they have grav'd on the Margins of their Performances a few silly Ornaments, that generally have nothing in the world to do with the Countries they describe. The Sea-Charts are more exact than the others, frequent Shipwrecks having at length  
made







*A Prospect of Sinope on the side of the Black sea.*

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made them feel the Necessity there is of knowing the Coasts, yet the Lett. V. Windings of these Coasts are generally ill drawn. In short, if we have any certain Informations with respect to Geography, as no doubt we have, we are oblig'd for them to the Astronomers, who by repeated Observations have determin'd the Position of an infinite number of Places. How much do we owe to the Discoveries of *Galileo*, and of those who follow his Steps? *M. Cassini* not only deserves the Name of the greatest Astronomer of this Age, but also that of the greatest Geographer that ever was. If we have excellent Maps of *Mess. de Lisse*, the reason is, because they are skilful Cosmographers, and keep a Correspondence with the most learned Astronomers and most experienc'd Travellers. How many Geographers in *France*, *Holland*, and *Italy*, where most new Charts are made, whether of Land or Sea; how many, I say, apply themselves to Astronomy? Most of them build Kingdoms, Provinces, nay, Maps of the whole World, by their Fire-side, Rule and Compass in hand, without having ever been beyond the Smoke of their own Chimneys, or consulting those that have.

THE Position of *Sinope* is what put me out of humour with our Geographers. It is so well describ'd in *Polybius* and *Strabo*, that 'tis unpardonable not to know that this City stands upon the Isthmus of a Peninsula about six Miles in circuit, ending in a considerable Cape. Yet *Sinope* is set down in our Maps upon a strait open Shore, without the least appearance of any Port, tho it has two very good ones, and very well describ'd by *Strabo*. This advantageous Situation was no doubt what invited the *Milesians* to build a Town on it, or at least to send a Colony thither; for *Autolicus*, one of the *Argonauts*, was reckon'd the Founder of it. *Plutarch* and the Scholiast of *Apollonius Rhodius* go further back to look for the Origin of this City, but no body now is affected with such Disquisitions. The Inhabitants of *Sinope* undertook to fortify all the Avenues of their Cape, that they might be able to resist the Undertakings of that *Mithridates*, who, according to *Polybius*, descended from one of the seven *Persians* that put the Magi to death, and govern'd the Country which *Darius* had given as a Recompence to his Ancestors, upon the Coast of the *Pontus Euxinus*: it was perhaps the same *Mithridates* that was Founder of the Kingdom of the *Pontus*.



WE are not to mistake this Founder for the great *Mithridates Eupator*, Son of *Mithridates Evergetes*. *Eupator* was born at *Sinope*, he was bred there, he honour'd it with Benefits, fortify'd it, and put it in a condition to resist *Murena*, General of the *Roman* Army, after *Sylla* was withdrawn out of *Asia*. At last *Mithridates* made *Sinope* the Capital of his Dominions, and *Pompey* would have him buried there. *Pharnaces* was the first that depriv'd this City of its Liberty. This *Pharnaces* was not the Son of the great *Mithridates*, but his Grandfather; for according to the Genealogy of the Kings of the *Pontus*, drawn up by *Tollins*, there was a *Pharnaces* who was Father of *Mithridates Evergetes*. *Lucullus* added *Sinope* to the *Roman* Conquests, in delivering that place from the Yoke of the *Cilicians*, who had got possession of it under pretence of holding it for *Mithridates*. The *Cilicians*, at the approach of the *Roman* Troops, set fire to the Town, and made their escapes in the night; but *Lucullus*, whom the true Citizens look'd upon to be their Deliverer, enter'd *Sinope*, and put to the sword eight thousand *Cilicians*, who were not as quick as the rest. He restor'd the Inhabitants to the Possession of their Effects, and did them all manner of good Offices, struck with having seen in a Dream the Founder of their City the day he made his Entry. The *Romans* sent a Colony thither, which enjoy'd part of the City and of the Country. This Country is such as *Strabo* describ'd it, that is to say, all the Ground between the Town and the Cape is wholly thrown into Fields and Gardens. *Appian* relates the taking of *Sinope* in another manner, however he agrees in the Dream and Clemency of *Lucullus*. That General, according to *Plutarch*, in his pursuit of the Fugitives, found upon the Sea-side the Statue of the aforesaid *Antolicus*, which they had not time to carry off with them, so he brought it away. 'Twas a fine piece of Workmanship; they paid it divine Honours, and fancy'd that it gave Oracles.

'T WAS probably about this time that they struck at *Sinope* the Medal I have brought from thence, or at least it might be struck upon *Lucullus's* account. On one side 'tis a Head naked, after the *Roman* manner, which seems to me to be that General's; on the Reverse is a *Cornucopia*, which shews the Riches that the Ports of *Sinope* drew thither. It is plac'd between the two Caps of *Castor* and *Pollux*; and these Caps,

over

over which are a couple of Stars, inform us that those Sons of Jupiter Lett. V. and Leda favour'd the Navigation of the *Sinopians*. The Colonies they settled, shew that their Naval Power was very extensive; but nothing reflects more Glory upon this City, than the Succour it gave to the Remnant of the Army of the ten thousand *Lacedemonians*, whose Retreat is one of the finest Pieces of the *Greek History*.

THE *Sinopians* even affected under the Roman Emperors to preserve to their City the Name of a Roman Colony. *Patinus* has given us the Type of two Medals, whose Legends make mention of it; one is of the Head of *Caracalla*, and the other of that of *Geta*: the Reverse of this latter is a Fish, which puts me in mind of the great Fish-trade that they still drive in this Town. Except the Cordage they send to *Constantinople*, they deal in nothing but Salt-fish and Train-oil. Their chief Salt-fish are Mackrels, and Pilchers or young Tunnies: the Oil is drawn from Dolphins and Sea-Calves. As to the Medal of *Caracalla*, it represents *Pluto* leaning on a Bed; his Head is laden with a Bushel, an Eagle perch'd upon his left fist, and he holds with his right a *Hasta pura*, that is to say, a Spear without an Iron Head. *Tacitus*, after speaking of the pretended Miracles of *Vespasian*, who they tell us restor'd a blind Man to sight, and made a Cripple walk in the City of *Alexandria*, relates in what manner the Statue of *Pluto*, or the *Jupiter* of *Sinope*, was transported to *Alexandria*, by order of *Ptolemy* the first King of *Egypt*. That Prince sent a famous Embassy to the King of *Sinope*, call'd *Scydrothemis*, who being prevail'd upon by Presents of a great Value, after having amus'd the Deputies three Years with various Put-offs, at length consented that the God should be gone, but it must not be done without a Miracle. To satisfy the People, who grudg'd *Europe* so great a Felicity, and were very apprehensive of the fatal Consequences of that Deity's departure, they gave out that the Temple was fallen, and that the Statue went on board all alone, and of its own free Motion. What Stuff will not People broach, when they have a mind to make a Miracle of a thing? The Report went, that in three days it pass'd from *Sinope* to *Alexandria*, where they rais'd it a magnificent Temple, upon the same spot where formerly had been one consecrated to *Serapis* and *Isis*; and it is likely



it retain'd the Name of *Serapis* for the same reason; for *Eustathius* observes, that the *Serapis* of the *Egyptians* is the same as the *Jupiter* of *Sinope*.

*PHARNACES* having by his Revolt oblig'd the great *Mithridates* his Father to kill himself, pretended to be a Friend to the *Romans*, and was contented with the *Cimmerian Bosphorus*, which *Pompey* granted him: but some time afterwards flattering himself with hopes that he might be able to recover the other Kingdoms of his Father, while *Pompey* and *Julius Caesar* kept the whole *Roman Empire* in a Combustion, he pull'd off the Mask, and took several Towns on the Coasts of the *Pontus Euxinus*; *Sinope* was not one of the last. He was afterwards beaten by *Caesar*, and oblig'd to yield *Sinope* to *Domitius Calvinus*, who had Orders to continue the War against *Pharnaces*. It is not known what ill Treatment the City might have then; but it is certain the Walls were very fine in *Strabo's* time, who liv'd under *Augustus*; the present were built under the last *Greek Emperors*. The Walls have double Ramparts, defended by Towers mostly triangular and pentagonal, which present but one Angle. The Town is commanded landward, and would require two Fleets to besiege it by Sea. The Castle is very much neglected now. There are but few *Janizaries* in the Town, and they will admit of no *Jews*. The *Turks*, who mistrust the *Greeks*, oblige them to lodge in a great Suburb, that is without any defence. We found no Inscription either in the City or Parts adjacent; but to make us amends, besides the Fragments of Marble Pillars that are set in the Walls, we saw a prodigious quantity in the Burying-place of the *Turks* amidst several Chapters, Bases, and Pedestals of the same kind: they are the Remains of the Ruins of the magnificent *Gymnasium*, *Forum*, and Porticoes spoken of by *Strabo*, not to mention the antient Temples of the Town. The *Bassa* encamp'd with all his House at the foot of the Walls between the Town and the Suburb. As for us who were look'd upon as Miscreants, tho we were treated at the *Bassa's* with all the Complaisance in the world, we lodg'd in the Suburb, at the House of a *Greek*, who sold very good Wine of high Growth, for they have no low Vines. The Water here is excellent, and they cultivate Olive-trees of a reasonable size: but as fine as this Country is, it produces none but common Plants, except one Species of Wormwood that grows in the Sand along the Sea-

shore, and which in all probability must be the *Abfynthium Ponticum* of Lett. V. the Antients, which I believe is known to no modern Author. Perhaps it is more common towards the Mouths of the *Danube*, for *Ovid* says the Fields there produce nothing so common as Wormwood. Perhaps too he speaks poetically, and uses the Word *Abfynthium* only to express in a lively manner the Bitterness of his Banishment.

THE Plant we are speaking of is an Under-shrub, two foot high, hard, bushy, and branchy from the very bottom, where it is as big as a Man's little finger, and reddish. The rest, as well as the Branches, is cottony and white. The whole Plant is garnish'd with Leaves of the same colour, pretty soft, almost round, two inches broad, but more slenderly cut than that kind which is cultivated in the Gardens by the name of the *Little Abfynthium*, or the *Abfynthium* of *Galen*. From the junctures of the Leaves of our *Abfynthium Ponticum*, arise Branches and Sprigs laden with Leaves less round, and yet more slenderly cut; the last that grow towards the extremity of the Branches, which are close enough to one another, are not above half an inch long and half a line broad, and are usually quite plain, or have at most but one or two Divisions. The Flowers grow in abundance all along the Branches and Sprigs, which are more cottony and whiter than the rest of the Plant. Each Flower is a Button two lines long, consisting of very slender Leaves posited like Scales, and cover'd with a pretty thick Down, which said leaves enwrap seven or eight Fleurons of a pale yellow, very slender, divided into five points in the place where they open; they let out a little Sheath of a deeper colour, a-crofs which juts out a greenish Thred. Each Fleuron bears upon an Embryo of Seed, which is not ripen'd till the latter Season; it is very small and brown. This kind of Wormwood has been cultivated in the King's Garden above twenty Years, and I can't find how it came thither. Perhaps some Missionary might bring the Seed of it from the Coast of the *Black Sea*. The Root of this kind of Wormwood is hard, ligneous, reddish, divided into Fibres, wavy and hairy. The Leaves and Flowers are extremely bitter: their Smell is not so strong as that of the common Wormwood that grows naturally in the *Alps*, and which thrives in all the Gardens of *Europe*.



*CHARATICE*, a *Mahometan* Captain, surpriz'd *Sinope*, and pillag'd it, with design to carry off the Treasures which the Emperors had deposited there; but he was oblig'd to leave the Place, without meddling with the Riches, by order from the Sultan his Master, who courted the Friendship of *Alexis Comnenes*, and had sent him an Embassador. The Government of the Town was given to *Constantine Dalasthenes*, a Kinsman of the Emperor's, and the greatest Captain of that Age. When the *French* and *Venetians* made themselves Masters of *Constantinople*, *Sinope* fell into the power of the *Comnenes*, and was one of the chief Cities of the Empire of *Trebisond*. *Sinope* afterwards became a Principality independent of *Trebisond*; and it was probably some Sultan that made a Conquest of it at the time when they spread themselves over *Asia Minor*: for *Ducas* relates, that *Mahomet II.* being at *Angora* in 1461. was saluted there, and receiv'd the Presents of *Ismael* Prince of *Sinope*, by the hands of his Son. *Mahomet* bid him give his Father to understand that he must deliver him up his Dominions; 'twas a Compliment of no very easy digestion, but the *Turkish* Fleet appearing before the Town, made *Ismael* resolve to obey. *Chalcondylas* says, he exchange'd his Principality for the City of *Philipopolis* in *Thrace*, tho there were 400 pieces of Artillery on the Ramparts of *Sinope*. By the same Treaty *Mahomet* acquir'd *Castamene*, a very strong Town depending upon the same Principality. Those *Turks* that upbraid the Christians with carrying on bloody Wars against one another, are poorly acquainted with the History of their own Empire; for the first Sultans made no scruple to despoil the first *Mahometans*, whose Lands lay, as we call it, convenient for them. 'Tis universally known that they conquer'd *Asia Minor* only from Princes of their own Religion, who had erected themselves into petty Sovereigns at the cost of the *Greeks*.

ONE cannot pass by *Sinope* without calling to mind the famous *Cynick* Philosopher *Diogenes*; that *Diogenes*, whose sharp Sayings *Alexander* so much admir'd, was a Native of this Place. You know, my Lord, *Alexander* told his Courtiers one day, that were he not *Alexander*, he could wish to be *Diogenes*, which he said upon occasion of an Answer that Philosopher made him; for that Prince honouring him with a Visit at *Corinth*, ask'd him, If he had need of any thing? *Diogenes* answer'd, He had  
need

need of nothing but the Warmth of the Sun, and that therefore he wish'd he Lett. V.  
 would stand a little on one side, and not take that from him. His Epitaph is  
 to be seen on an antient Marble at Venice, in the Court of the House of  
 Erizzo; it is grav'd beneath the figure of a Dog, sitting upon his Breech,  
 and may be thus translated:

Qu. SPEAK Dog, whose Tomb do you watch so carefully? Ans. The  
 Dog's. Qu. Who is it you call Dog? Ans. Diogenes. Qu. Of what Coun-  
 try was he? Ans. Of Sinope, the same that formerly liv'd in a Tub, and  
 that now has the Stars for his abode.

THE Terra Sinopiana, which Strabo, Dioscorides, Pliny, and Vitruvius  
 mention'd, is not green, as many believe, imagining that the green Co-  
 lour which in Heraldry is call'd *Sinople*, took its Name from it. The Terra  
*Sinopiana* is a kind of Bolus more or less deep, which was formerly found  
 about this City, and which they brought to it to distribute it. What  
 proves that 'twas really nothing but Bolus, is, that the Authors above  
 quoted affirm, that 'twas as fine as that of Spain: every body knows that  
 there is very fine Bolus found in many parts of that Kingdom, where  
 they call it *Almagra*; and this Bolus, in all likelihood, is a natural *Saf-  
 fron of Mars*. Yet it is possible there may be some sort of green Earth in the  
 Country of Sinope, for Chalcondylus says there is excellent Copper near it;  
 and, I believe, the green Earth, which the Antients call'd *Theodotion*, to  
 have been, properly speaking, nothing but natural *Verdigrease*, just as it  
 is found in the Copper Mines. The Antients had an esteem for the green  
 Earth of *Scio*, but the People there know nothing of it now, or at least no-  
 body could give us any Information about it.

WE departed from Sinope the 10th of May, and got but 18 Miles,  
 because the ill Weather carried us to *Carfa*, as the Natives pronounce it.  
 This Village is call'd *Carofa* in our Maps, and this Name has yet more  
 similitude to that given it by the Antients; for *Arrian* calls it *Carousa*, and  
 says with good reason, 'tis a pitiful Port, a hundred and fifty stadia dis-  
 tant from Sinope, which is just eighteen Miles and a half. 'Tis sur-  
 prizing that the Measures of the Antients should sometimes answer so ex-  
 actly to the modern Computation.

THE 11th of May we encamp'd upon the Shore of the Island form'd  
 by the Branches of the River *Halys*, 30 Miles from *Carfa*. Here is an-  
 other



other Blunder in our Geographers, who make this River run from the South, whereas it comes from the East. They have no other Excuse, but that *Herodotus* committed the same Mistake; yet 'tis a long while ago since *Arrian* corrected it, who review'd the Places in person, by order of the Emperor *Adrian*. *Strabo*, who was of that Country, perfectly well describes the course of the *Halys*. Its Sources, says he, are in the greater *Cappadocia*, whence it flows towards the West, and then winds towards the North thro *Galilea* and *Paphlagonia*. It took its Name from the salt Grounds thro which it passes. Indeed all those Parts are full of a fossile Salt; it is found even in the great Roads and arable Lands: its Saltiness approaches a little to Bitter. *Strabo*, who omitted nothing in his Descriptions, justly observes that the Coasts from *Sinope* quite to *Bithynia* are cover'd with Timber proper for building of Ships, that the Fields are full of Olive-trees, and that the Joiners of *Sinope* made beautiful Tables of Walnut and Maple Wood. All this is still practis'd, except that instead of Tables which are not us'd in *Turky*, they use the Maple and Walnut-tree Wood, in making of Sophas, and wainscoting Rooms: so that 'twas not this part of the *Black Sea* that *Ovid* declaim'd so vehemently against, in his third Letter written to *Rufinus* from the *Pontus*.

THE next day we perform'd no more than twenty Miles, the North Wind forcing us in spite of our teeth to cast Anchor at the Mouth of the *Casalmac*, in the Port which the Antients nam'd *Ancon*. The *Casalmac*, which is the biggest River upon all this Coast, was heretofore known by the Name of *Iris*. *Strabo* did not forget to tell us that it ran thro *Amasia* his own Country, and that it receiv'd the River *Themiscyra* before it falls into the *Pontus Euxinus*.

WE left behind us upon the Sea-shore a Village built on the Ruins of *Amyssus*, an antient Colony of the *Athenians*, according to *Arrian*. *Theopompus*, who in *Strabo* ascribes the Foundation of it to the *Milesians*, agrees with him; and thereby he informs us of the reason why the Town was call'd *Pireum*, which was the Name of one of the Ports of *Athens*. The Town of *Amyssus* was a long while free, nay, and appear'd so jealous of its Liberty, that mention was almost constantly made of it in its Medals. There are Medals of that Legend, with the Heads of *Ælius*, *Antoninus Pius*, *Caracalla*, *Diadumenus*, *Maximin*, *Tranquillin*. *Alexander* the Great being

being in *Asia*, restor'd the Liberty of *Amisus*; the Siege and taking of that City by *Lucullus* are describ'd very copiously in *Plutarch*. That Roman Captain not thinking fit to press it too closely, left *Murena* before it; but return'd thither after the Defeat of *Mithridates*, and had easily carried it, but for the Engineer *Callimachus*, who after having heartily fatigued the Roman Troops, and finding he could no longer defend the Town, set it on fire. *Lucullus*, with all his Authority, could not extinguish the Flame; and he began to be very uneasy that he should be less happy upon such an occasion than *Sylla*, who had sav'd the City of *Athens* from being consum'd. But Heaven back'd his Wishes, and the Rain fell time enough to save part of *Amisus*: *Lucullus* caus'd the rest to be rebuilt, and affected to shew the Citizens as much Clemency as *Alexander* had shewn the *Athenians*: in short, *Amisus* was restor'd to its former Liberty. As to the Town of *Eupatoria*, which *Mithridates* had built, and call'd by his Name, near to *Amisus*, it was taken by Storm, and level'd with the Ground, during the Siege of *Amisus*. It was afterwards rebuilt, and but one Town made of these two, which was call'd *Pompejopolis*, or the Town of *Pompey*; but it did not long enjoy its Liberty, *Pharnaces* the Son of *Mithridates* besieged it during the Wars of *Caesar* and *Pompey*, and won it with such mighty Difficulties, that to be reveng'd upon the Inhabitants, he cut all their Throats with the utmost Cruelty. *Caesar*, now Master of the World, beat *Pharnaces*, and oblig'd him to submit. He thought, says *Dion Cassius*, he made the Citizens of *Amisus* sufficient Amends for all the Misfortunes they had undergone, by granting them that Liberty which was so dear to them. *Mark Anthony*, according to *Strabo*, put the Town again into the hands of its Kings; and which was whimsical enough, the Tyrant *Strato* having given it very ill Usage, *Augustus*, after the Battel of *Actium*, allow'd it its antient Liberty.

IT was perhaps upon this occasion that the beautiful Medal which is in the King's Closet, might be struck with the Head of *Julius Caesar*. The Reverse is Justice standing, holding a pair of Scales in her hand; for the Epoch *pre* agrees with that of *Augustus*. The Peasants that work'd at making of Cordage brought us some Medals which are pretty common, among which was one of the Town of *Amisus* which was not so common; on one side is the Head of *Minerva*, on the other Persons having



just cut off the Head of *Medusa*. We observ'd above that *Amisus* was a Colony of *Athena*; no doubt they still ador'd that *Minerva*, and as she had a great share in *Perseus's* Expedition, they represented upon the Reverse one of that Hero's greatest Actions.

ONE cannot pass by these Coasts without calling to mind that the *Casalmac* water'd part of that beautiful Plain of *Themiscyra*, where the famous *Amazons* had their little Empire, if we may venture to say thus much of Women, who are usually counted imaginary; yet *Strabo*, who places them in these parts, informs us, that the *Thermodon* water'd the rest of their Country. This River agreeably recalls the Idea of those Heroines, of whom it is certain many Fables have been invented. But be that as it will, the Sight of this Coast gave us a great deal of Delight. 'Tis a flat Country, divided into Woods and Lawns, which begin from *Sinope*; whereas from *Sinope* to *Constantinople* the Country rises in little Hills of admirable Verdure.

THE 13<sup>th</sup> of *May* we again encamp'd upon the Coasts of the *Amazons*, very ill satisfy'd with our Searches, for we could not find any rare Plants; and those ran more in our heads than any thing we are told of those illustrious Women. Our Journey was no more successful the next day, for the Rain made us lose all our time. They would fain persuade us on the 15<sup>th</sup>, that we had travell'd 50 Miles, but we thought them very short ones, and we entred very early in the River of *Tetradi*, which the *Turks* call *Gherfanbaderefi*. The next day we drew up into that of *Argyropotami*, in *Turkish* *Chairguela*, which is but forty Miles from *Tetradi*.

WE receiv'd a vast deal of Pleasure this day, even much more than if we had met with the *Amazons*; and yet 'twas nothing but a kind of Elephant-plant, of a foot and half high, which all the Hedges were full of. We must range this Plant under the Genus of Elephants with *Fabius Columna*, the most exact of all the Botanists of the last Age. The Flower of this kind of Plant is so like the Head of an Elephant by its Proboscis, that every body must agree in the thought of that learned Man. Give me leave, my Lord, to send you the Description of it; for the Species of Elephant that grows on the Coast of the *Black Sea* is not exactly the same as *Columna* found in the Kingdom of *Naples*.

FROM a hairy, reddish Root, rise several Stalks a foot and a half or two foot high, about, a line and a half thick, square, pale green, thick-set with little Hairs, hollow from joint to joint, towards the bottom rising into some Tubercula, whitish, pretty flat, wrinkled, fleshy, two or three lines long, and plac'd almost like Scales. The Leaves grow two by two opposite cross-wise to those below and those above, from one to two inches long, and nine or ten lines broad, travers'd by a Rib, accompanied with pretty big Nerves almost parallel to each other, and which grow crooked and subdivided as they come towards the Rims. Otherwise these Leaves are of the same texture with those of the Yellow-flower'd Pedicularis, brown-green, rough beneath, strew'd with little Hairs on each side, moderately indented, and supported by a slender Pedicule two lines long. From the junctures of these Leaves, which grow smaller and smaller to the top, rise Branches opposite cross-wise like the Leaves, and along these Branches grow Flowers, sometimes alone, sometimes opposite two and two, yellow, and six or seven lines long. Each Flower begins by a Pipe of about two lines long, which opening divides into two lips, the undermost whereof is an inch long, and sometimes more broad, slash'd in three pieces pretty well rounded, falling down like a Ruff, and mark'd at the beginning of its Division with the spot of a deep Pilemot Colour. The upper Lip is a little longer than the lower, and begins with a kind of Head-piece, flat at top like the head of a Dog, about three lines broad and four long to the Orbits, which are mark'd by two great Points of a deep red, a third part of a line diameter. From these Orbits the Head-piece turns up a little, and lengthens out like the Trunk of an Elephant. It is hollow, four or five lines long, obtuse or blunt at the end, and lets out the third of the Pistile. At the Birth of this Trunk, before it folds itself gutterwise, you see two little Hooks half a line long, crooked in ways; the Stamina are hidden in the Head-piece, and garnish'd with yellowish Summits. the Pistile is an oval Button, a line long terminated by a Thread: the Cup is four or five lines long, pale green, slash'd deep into three parts hairy, ray'd, the middlemost whereof, which is the biggest, is hollow like a Gutter. The Pistile comes to be a Fruit, flat, membranous, blackish, almost square, but rounded at the Corners, divided into two Apartments length-ways, and full of Seeds, a little crooked, a line



and a half long, blackish, channel'd length-ways. The whole Plant has a grassy taste, and no flavour; its Flowers smell like those of the Lillies of the Vallies; a fat Soil and shady Place.

THE 14th of May, after going twenty eight Miles, we anchor'd in the Mouth of the little River *Vaiza*, close to a Village of the same Name, whither we went to get Refreshments: the Wind was North, and the Sea a little high, so a Council was summon'd; and as Opinions were divided, the Bassa was in suspense whether he should go forward or no. I had the honour to induce him to stay not only that day, but the next too, assuring him upon the word of a Physician that the sick Folke of his Family had need of Rest, and especially his Preacher, whom he honour'd with his Esteem. And indeed, this Intermission did the Patients both good and pleasure: the Sailors were the only People that grumbled; for being paid for the Voyage in the whole, they were for making the best of their way. For my part, I was overjoy'd at having it in my power to search so fine a Country, so that I gave very little heed to any thing they said. The Hills of *Natina* are cover'd with a *Laurel Cherry-tree*, and a *Guaiacum* of *Padua*, higher than our Oaks; we were never weary of admiring them. There is also a Species of *Miscocaulis*, with large Leaves, the Fruit of which is half an inch diameter. We observ'd an infinite number of other fine Plants; but we were forc'd to decamp the next day. The Sea still seem'd turbulent to the Bassa's Attendants; and the the Sailors assur'd us it was as smooth as Oil, which is a comparison they make every where at Sea; we got but 20 Miles before dinner. We moor'd at the foot of an old demolish'd Castle, whose Name we could not learn; but we were not very uneasy about it, for the Ruins had no appearances of any great Antiquity. You must not, my Lord, form a disadvantageous Idea of the *Black Sea* upon this Relation; we never stirr'd but in perfect Calms; the North Winds which they were in such dread of, and the Sea which always seem'd rough to these good Mussulmans, gave our Boats but very moderate Shakes, and did not hinder the Saïques from going to and fro. Our March put me in mind of those luxurious Times so well describ'd by *Boileau* in his *Lutrin*:

*All Night they rested, and all Day they snor'd.*

THIS







THIS was exactly the Life of our Court. They wak'd only to Lett. V. smoke, drink Coffee, eat Rice, and drink Water; not a word either of Hunting or Fishing. We travel'd but twelve Miles this day, and those by Rowing, and landed on a flat Shore, in a delicious place, abounding with fine Plants.

THE 26th of May somebody took it in his head to report (one would think he did it only to make the Sailors give themselves to the Devil) that 'twas an unlucky Day: this one word hinder'd us from setting out till after dinner, so that the Hour of Prayer being come, we anchor'd two Miles from *Chirasow*, which the *Greeks* call *Kerifontho*. The desire we had to see this Town, made me pretend that we wanted Honey for our sick Folks, and that we must go thither to buy some. They answer'd, 'twas an unlucky Day, and God would take care of the sick People. We were comforted for this Disappointment by the Discovery of an admirable Species of *St. John's-wort*; and indeed nothing less than to find a Plant could have softned our Discontents; for whom had we to tell them to, in a Country where we saw neither Man nor Beast? When we found no beautiful Plants, Reading supply'd the place of all other Diversions.

THE old Stocks of this kind of *St. John's-wort* have a Root two or three lines thick, hard, ligneous, lying sloping, and above half a foot long. That of the young ones is a Tuft of yellowish cur'd Fibres, three or four inches long. The Stalks are from half a foot to a foot high, some strait, others horizontal, and then standing up again, pale-green, a line thick, garnish'd with a little Thred, which descends from one leaf to another. These leaves, which grow two by two, are an inch or fifteen lines long, and two lines broad, pale-green also, of the same contexture as those of our *St. John's-wort*, close, without any appearance of transparent points, indented about the Rims almost like those of the *Smeze-wort* that grows in our Meadows, fastned to the Stalk without any Pedicule, and terminated at the bottom by two very pointed Ears two lines long, but slash'd deeper than the rest of the Leaf. From their junctures rise Branches garnish'd with the like Leaves, tho' shorter and broader. Those Branches form a Cluster like that of the common *St. John's-wort*. The Flowers of the Species I am describing, consist of five yellow Leaves, eight



eight or nine lines long, three lines broad, rounded at the point, but narrower at the Basis. From the midst of these Leaves rises a Tuft of yellow Stamina, shorter than the Leaves, garnish'd with little Summits. They surround a Pistile two lines and a half long, greenish, terminating in two horns. The Cup is three lines long, slash'd in five indented parts as nearly as the Leaves. The Pistile comes to be a Fruit of a deep red, three lines high, divided into five Apartments, full of very small brown Seeds, which fall out of the point of the Fruit when thoroughly ripe. The whole Plant has a resinous Smell. It varies considerably as to bigness; you may find some with very short Stalks, and whose Leaves are extremely slender. The Flower varies also, for there are some whose Leaves are even ten lines long. The Leaves are bitter, a little gluy, and smell resinous.

THE 21<sup>st</sup> of May we pass'd by *Cerasonte*, a pretty large Town built at the foot of a little Hill upon the Sea-shore, between two very steep Rocks. The ruined Castle, which was the work of the Emperors of *Trebisond*, is upon the Summit of a Rock to the right as you enter the Port; and this Port is proper enough for Saiques. There were several then there, that only staid for a fair Wind to proceed to *Constantinople*. The Country of *Cerasonte* seem'd to us to be very good for simpling. It consists of little Hills cover'd with Woods, wherein Cherry-trees grow naturally. *St. Jerom* believ'd these Trees took their Name from this Town; and *Ammianus Marcellinus* tells us that *Lucullus* was the first that from hence carried Cherry-trees to *Rome*. Cherry-trees, says *Pliny*, were not known before the Battel which *Lucullus* fought with *Mithridates*, and 'twas a hundred Years longer before they pass'd into *England*. *Cerasonte*, according to *Arrian*, was afterwards nam'd *Pharnacia*; 'twas a Colony of *Sinope*, to which it paid Tribute, as *Xenophon* observes; yet *Strabo* and *Ptolemy* distinguish *Pharnacea* from *Cerasonte*. 'Twas at *Cerasonte*, that the ten thousand *Greeks* who had been at the Battel of *Babylon*, in the Army of the young *Cyrus*, pass'd in Review before their Generals. They continued there ten days, and after all their Fatigues their Army was diminish'd only fourteen hundred Men. In those times a Distinction was made between the *Greek* Cities, that is to say, Colonies of the *Greeks*, upon the Coasts of the *Pontus Euxinus*, and the other Towns built by the Natives, whom the *Greeks* look'd upon as *Barbarians* and declar'd Enemies.

CERASONTE.













*A Prospect of Tripoli on the side of the Black sea.*







*Vitis Idaea Orientalis maxima*  
*Cerasi folio flore variegato Coroll.*  
*Inst. Rei herb. 42.*

enemies. The Remains of the ten thousand carefully avoided such Towns, Lett. V. and fought the *Greek Colonies*; but they were generally forc'd to cut thro' with sword in hand. The *Cerasonte* was never any very considerable place, we nevertheless have Medals left of it. There are some with the Head of *Marcus Aurelius*, on the Reverse whereof is a Saryr standing upright, in his right hand holding a Flambeau, and a Crook in his left. By this it appears that it was not a Town of Naval Commerce; it rather valued it self upon its Woods and Flocks.

WE put in that day 36 Miles from *Cerasonte* to fetch some Provisions from *Tripoli*, a Village mention'd by *Arrian* and *Pliny*, and which you will here find a Draught of. Afterwards our little Fleet came to anchor three Miles below it, at the entrance of a River that probably bore the same Name as the Town in *Pliny's* time. Some Mines of Copper were formerly wrought along this River, for you still find there Recrements of that Metal, cover'd with Vitrifications enamel'd white and green. All these Coasts are agreeable, and Nature has here preserv'd it self in its Beauty, because there have not been this long while Inhabitants enough to exhaust it. We observ'd a Shrub, which in all appearance must be the *Uva Ursina* or Bearsberry of *Galen*.

THIS Shrub grows up to the height of a Man. The Stalk is as thick as one's Arm, the Wood whitish, the Bark slender mix'd with brown, chapt, and the first Rind easily comes off. This Stalk puts forth several Branches from the very bottom, as thick as a Man's Thumb, sometimes more, subdivided into Boughs, clothed in a Bark pale-green. All these Boughs are laden with new Shoots, cover'd with a clean shining Bark, garnish'd with Leaves like those of the Cherry-tree, two inches and a half long, and one and a half broad, moderately indented about the edges, pointed at each end, bright-green, sometimes reddish, sleek, rising into a Rib beneath, and strew'd with very short Hairs. The Flowers grow amidst these Leaves upon Stalks an inch and a half long, inclining downwards, rang'd upon a line in the junctures of the Leaves, which as yet are but half an inch long, and their Pedicule is but three or four lines long. Each Flower is like a Bell, about four lines diameter, and five lines high, of a dirty white, beautify'd with large purple streaks on that side which is expos'd to the Sun, slash'd into five points, sometimes more, and those points are



a little bending outwards. This Flower varies. Upon some Stocks it is quite white, and upon others it has a little of the Purple without being striped. Of whatever Colour it be, it has always a hole in the bottom, and is articulated with the Cup. Round the hole of the Flower rise ten Stamina a line and a half long, whitish, a little crooked, each laden with a Summit of the same length, deep, yellow, approaching to Fallemor. The Cup is a greenish Button, flat before, and as it were pyramidal behind, a line and a half long, slash'd into five parts, which form a little Basin, heightned with a kind of Wood hollow in the middle, as in the other sorts of this kind. From the Center of this Basin runs a slender Thread 4 or 5 lines long. The Leaves of this Plant have a rartish, grassy taste: the Flowers have no smell. I only saw the Fruit of it when it was green, and about three lines long, strid, and hollow before like a Navel. This is the biggest known Species of the *Vitis Idea*. 'Tis probably the same that *Galen* call'd *Αντροσπονγιον*, or Bear-berry: that Author says it grows in the Kingdom of the Pontus, and that its Leaves are like those of the *Arbut-tree*; which is true, if you compare these Leaves with those of the *Astrachne Arbut-tree*, which is as common in Greece, and more common in Asia, which was the Country of *Galen*, than our common *Arbut*.

WE got but 35 Miles the 22d of May, and our Tents were pitch'd near a Water-mill, within sight of Trebisona, which the Turks call *Tarabosan*, where we arriv'd the next day in four hours, by Sailing and Rowing. This Town is famous in History for nothing but the retreat of the *Comnenes*, who after the taking of Constantinople by the French and by the *Venetians*, made it the Seat of their Empire. Antiently Trebisona was look'd upon to be a Colony of *Sinope*, to which it even paid Tribute, as we are inform'd by *Xenophon*, who pass'd by Trebisona when he led back the Remains of the ten thousand. *Xenophon* relates the melancholy Accident that happen'd to them upon eating too much Honey. Here, my Lord, is a Description of the Plants from which the Bees suck it.

*CHAMERHODODENDROS Pontica maxima, Mespili folio, flore lutea. Coroll. Infl. Rei Herb. 42.*

THIS Shrub grows to seven or eight feet in height, and produces a Trunk almost as big as a Man's Leg, accompanied with several smal-



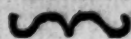
her Stems divided into unequal Branches, weak, brittle, white, but cover'd with a sleek greyish Bark, except at the extremities, where they are hairy, and garnish'd with Clusters of Leaves pretty like those of the wild Medlar-tree, 4 inches long, and a foot and a half broad, pointed at each end, bright green, haired slightly, except at the edges, where the Hairs form a kind of Eyebrow. The Rib of these Leaves is pretty strong, and distributes itself into Nerves all over the Surface. This Rib is only a continuation of the tail of the Leaves, which commonly is 3 or 4 lines long, and one thick. The Flowers grow in Clusters, 18 or 20 together, at the extremity of the Branches, sustain'd by Pedicules an inch long, hairy, and which rise from the bosoms of little Leaves, membranous, whitish, 7 or 8 lines long, and 3 broad. Each Flower is a Pipe two lines and a half diameter, superficially gutter'd, hairy, of a greenish yellow. It opens above an inch wide, and divides into five parts, the middlemost whereof is above an inch long, almost as broad, turning backwards as well as the rest, and terminated like a Gothic Arch, pale yellow, tho' of a gold-colour towards the middle. The other parts are a little narrower and shorter, pale yellow also. This Flower which is pierced behind, articulates with the Pistile, which is pyramidical, channel'd, two lines long, whitish green, thinly hairy, terminating in a crooked Thred two inches long, rounded at the end like a Button, pale green. Round the hole of the Flower grow five Stamina shorter than the Pistile, unequal, crooked, laden with Summits a line and a half long, full of yellowish Dust. The Stamina are of the same colour, hairy from the beginning almost to the middle, and all the Flowers lean on their sides like those of the *Bastard Distany*. The Pistile in time comes to be a Fruit of about 15 lines long, and 6 or 7 diameter, hard, brown, pointed, rising into 5 Ribs. It opens from the point to the basis into 7 or 8 parts, hollow'd gutterwise, which joining with the Axis that runs thro' the middle of it, form so many Apartments full of Seeds. The Leaves of this Plant are stiptick. The Smell of the Flower is something like that of the *Honey-Suckle*, but stronger, and hurtful to the Brain.

*CHAMERHODODENDROS Pontica maxima, folio Lauraceo-rasi, flore caruleo purpurascens.* Coroll. Infus. Rei Herb. 42.



**THIS** Species generally grows the height of a Man. Its chief Stock is almost as big as a Man's Leg. Its Root runs to five or six foot long, at first divided into some other Roots as big as a Man's Arm, distributed into Subdivisions one inch thick. These last diminish insensibly, accompany'd with abundance of Hairs. They are hard, ligneous, cover'd with a brown Bark, and produce several Stalks of different sizes, which surround the Trunk. The Wood of it is white, brittle, cloth'd with a greyish Bark, deeper in some parts than in others. The Branches are pretty bushy, and grow from the very bottom, ill form'd, unequal, garnish'd with Leaves only towards the Extremities. These Leaves, though rang'd without order, are exceeding beautiful, and are exactly like those of the *Laurel Cherry-tree*. The biggest are seven or eight inches long, and about two or three broad, and terminate in a point at each end, bright green, sleek, almost shining, firm and solid. The back, which is only a continuation of the tail, which is almost two inches long, rises out into a great Rib ridg'd before, the chief Subdivisions whereof are as it were alternate. The Leaves diminish in proportion as they approach the Summits, tho' often even there you shall see some that are larger than the under ones. From the end of *April* to the end of *June*, these Summits are laden with Clusters 4 or 5 inches diameter, consisting each of twenty or thirty Flowers, at the bottom of which is a Leaf but an inch and a half long, membranous, whitish, 4 or 5 lines broad, hollow and pointed: the Pedicule of the Flowers is from an inch to 15 lines long, but it is only about half a line thick. Each Flower is of one single piece, an inch and a half or two inches long, straiten'd at bottom, open'd and slash'd into five or six parts. The uppermost, which is sometimes the biggest, is about seven or eight lines broad, rounded at the end, as are also the rest, a little curl'd, adorn'd towards the middle with some yellow points standing close together like a great spot. The under parts are a little smaller, and slash'd deeper than the others. As to the Colour of this Flower, it is usually of a Violet-colour, approaching a little to gridelin. Some of these Stocks have white Flowers, and others purple more or less deep, but all these Flowers are mark'd with the same yellow points, which I just now mentioned; and their Stamina, which grow in a tuft, are more or less ting'd with Purple, tho' white and cottony at their first Birth. These

Stamina



Stamina are unequal, crooked, and surround the Pistile. Their Summits lie sideways, and are two lines long, and one broad, divided into two purses full of a yellowish Dust. The Cup is but about a line and a half long, slightly channel'd into 5, 6 or 7 purple Ribs. The Pistile is a kind of Cone two lines high, heightned at its Basis with a Hem greenish, and as it were curled. A purple Thred crooked, and 15 or 18 lines long, terminates this young Fruit, and ends in a Button pale green. The Clusters of Flowers are very clammy before they blow. When they are gone, the Pistile becomes a cylindrical Fruit, from an inch to 15 lines long, about 4 lines thick, gutter'd, rounded at each end. It opens at top into 5 or 6 parts, and shews as many Apartments which divide it lengthways, separated from each other by the wings of an Axis that runs thro the middle. It is this Axis that is terminated by the Thred of the Pistile; and far from drying, it becomes longer while the Fruit is green, and does not fall when it is ripe. The Seeds are extremely small, bright brown, almost a line long. The Leaves of this Plant are stiptick: the Flowers have an agreeable Smell, but it is soon gone.

THIS Plant loves a fat moist Soil, and grows on the Coasts of the Black Sea by the side of Streams from the River 'Ava to Trebisond. This Species is reckon'd unwholesom. The Cattel never eat it but when they can find no better Nourishment. As beautiful as the Flower is, I did not judge it convenient to present it to the Bassa Numan Cuperli Beglerbey of Erzeron, when I had the honour to accompany him upon the Black Sea; but as to the Flower of the preceding Species, I thought it so very fine, that I made up great Nosegays of it to put in his Tent: but I was told by his Chiaia that this Flower caus'd Vapours and Dizziness. I thought he rally'd very pleasantly, for the Bassa complain'd of those Distempers. The Chiaia gave me to understand that he was in earnest, and assur'd me he had lately been inform'd by the Natives that this Flower was prejudicial to the Brain. Those good People, from a very antient Tradition, grounded perhaps upon several Observations, maintain also that the Honey which the Bees make after sucking that Flower, stupifies those who eat of it, and causes Lethargies.

DIOSCORIDES mentions this Honey almost in the same Terms. About Heraclea Pontica, says he, in certain Seasons of the Year the Honey



*W. J. J.* makes those mad who eat of it; and this certainly proceeds from the quality of the Flowers from which it is distill'd. They sweat abundantly, but they are eas'd by giving them Rue, Salt-meats, and Methueglin, in proportion as they vomit. This Honey, adds the same Author, is very acid, and causes Sneezing. It takes away Redness from the Face, if pounded with Costus. Mixed with Salt or Aloes, it disperses the black Spots that remain after Bruiſes: If Dogs or Swine swallow the Excrement of Persons who have eaten of that Honey, they fall into the same Accidents.

PLINY has distinguish'd the History of the two Shrubs before mention'd better than either Dioscorides or Aristotle: this latter imagined that the Bees gather'd this Honey from the Box-trees; that it depriv'd those of their Senses who eat of it, and were in health before; and that on the contrary, it cured those who were already mad. Pliny speaks of it thus: In some Tears, says he, the Honey is very dangerous about Heraclea Pontica; Authors know not what Flowers the Bees extract it from. Here is what we have learnt of the Matter; There is a Plant in those parts call'd *Agolethron*, whose Flowers in a wet Spring acquire a very dangerous Quality when they fade. The Honey which the Bees make of them is more liquid than usual, more heavy and redder; its Smell causes Sneezing: Those who have eaten of it, sweat horribly, lie upon the Ground, and call for nothing but Coolers. He then adds the same things that are spoken of by Dioscorides, whose Words he seems to have only translated: but besides the Name of *Agolethron* which is not in that Author, here follows an excellent Remark that we owe entirely to Pliny.

THERE is found, continued he, upon the same Coast of the Pontus another sort of Honey, which is call'd *Mœnomenon*, because it makes those mad that eat of it. 'Tis thought the Bees collect it from the Flower of the *Rhododendros*, which is frequent among the Forests. The People of those parts, tho they pay the Romans a part of their Tribute in Wax, are very cautious how they offer them their Honey.

I THINK one may from these Words of Pliny determine the Names of our two Species of *Chamarhododendros*. The first in all probability is the *Agolethron* of that Author; for the second which produces the purple Flowers, comes much nearer to the *Rhododendros*, and may be call'd *Rhododendros Pontica Plinii*, to distinguish it from the common *Rhododendros*,

dendros, which is our *Rose-Laurel*, known to *Pliny* by the Name of *Rhododaphne* and *Nerium*. It is certain the *Rose-Laurel* grows not upon the Coasts of the *Pontus Euxinus*. That Plant loves warm Climates. You find few or none of them after passing the *Dardanelles*, but it is very common by the side of Streams in the Islands of the *Archipelago*; so that the *Rhododendros* of the *Pontus* cannot be our *Rose-Laurel*. It is therefore very probable that the *Chamarhododendros* with purple Flowers is the *Rhododendros* of *Pliny*.

WHEN the Army of the ten thousand came near to *Trebisond*, a very strange Accident befel it, which caus'd a great Consternation among the Troops, according to *Xenophon*, who was one of the principal Leaders of it. As there were a great many Bee-hives, says that Author, the Soldiers did not spare the Honey: they were taken with a voiding upwards and downwards, attended with Deliriums; so that the least affected seem'd like Men drunk, and the others like mad Men, or People on the point of death. The Earth was strew'd with Bodies as after a *Battel*; no body however died of it, and the Distemper ceas'd the next day about the same hour that it began; so that the Soldiers rose the third and fourth days, but in the condition People are in after taking a strong Potion.

DIODORUS SICULUS relates the same Fact in the same Circumstances. There is all the likelihood in the world that this Honey was suck'd from the Flowers of some of our Species of *Chamarhododendros*. All the Country about *Trebisond* is full of them, and Father *Lambert* a *Theatin* Missionary agrees that the Honey which the Bees extract from a certain Shrub in *Colchis* or *Mengrelia*, is dangerous and causes Vomitings. He calls this Shrub *Oleandro Giallo*, that is to say, *yellow Rose-Laurel*, which without dispute is our *Chamarhododendros Pontica maxima*, *Mespili folio*, *flore luteo*. The Flower, says that Father, is in a medium between the Smell of *Musk* and that of *yellow Wax*. To us the Smell seem'd to be like that of the *Honey-Suckle*, but incomparably stronger.

THE ten thousand were receiv'd at *Trebisond* with all the tokens of Kindness that Men usually shew to their Countrymen when they return from a far Country; for *Diodorus Siculus* observes, that *Trebisond* was a Greek City founded by those of *Sinope*, who descended from the *Milesians*.

The



The same Author tells us that the ten thousand sojourn'd a Month in *Trebisond*, sacrific'd there to *Jupiter* and *Hercules*, and celebrated Games.

*TREBISOND* in all probability fell into the hands of the *Romans*, when *Mithridates* found himself incapable of resisting them. It would be impertinent to relate in what manner it was taken under *Valerian* by the *Scythians*, known to us by the Name of *Tartars*, were it not that the Historian who speaks of it, describes also the state of the Place. *Zozimus* observes then that 'twas a great City, well peopled, fortify'd with a double Wall. The neighbouring Inhabitants were fled thither with their Wealth, as to a place where they should be safe from all Dangers. Besides the common Garison, ten thousand additional Men were thrown into the Town; but these Soldiers sleeping upon trust, and fancying themselves entirely secure, were surpriz'd in the Night by the *Barbarians*, who having heap'd up Fascines against the Walls, got into the place by that means, slew a part of the Troops, demolish'd the Temple and all the finest Edifices; after which, laden with immense Riches, they carried away a great number of Captives.

THE Greek Emperors were Masters of *Trebisond* in their turn. In the time of *John Comnenes* Emperor of *Constantinople*, *Constantine Gabras* had set himself up there for a petty Tyrant. The Emperor would willingly have driven him from it, but the desire he had to take *Antioch* from the Christians, diverted him. Lastly, *Trebisond* was the Capital of a Dutchy or Principality in the Disposal of the Emperors of *Constantinople*; for *Alexis Comnenes*, surnam'd the Great, took possession of it in 1204, with the Title of Duke, when the *French* and *Venetians* made themselves Masters of *Constantinople*, under *Baldwin* Earl of *Flanders*.

THE distance of *Constantinople* from *Trebisond*, and the new Troubles that arose to disturb the *Latins*, favour'd the Establishment of *Comnenes*; but *Nicetas* observes, that he was only allow'd the Title of Duke, and that *John Comnenes* was the Man that permitted the *Greeks* to call him Emperor of *Trebisond*, as if they thereby meant that 'twas *Comnenes* who was their true Emperor, since *Michael Paleologus*, who made his Residence at *Constantinople*, had quitted the Greek Rite, to embrace that of *Rome*. It is very certain that *Vincent de Beauvais* calls *Alexis Comnenes* barely Lord of *Trebisond*. Be this as it will, the Sovereignty of this Town,

not





TREBISONDE.



## Description of the Coasts of the Black Sea.

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Let. V.

not to use the word *Empire*, began in the Year 1204. under *Alexis Comnenes*, and ended in 1461. when *Mahomet II.* strip *David Comnenes*. That unfortunate Prince had married *Irene* Daughter of the Emperor *John Cantacuzene*; but he in vain implor'd the Assistance of the Christians, to save the Wrecks of his Empire. He was forc'd to yield to the Conqueror, who carried him to *Constantinople* with all his Family, which was massacred sometime afterwards. *Phranzez* even says, that *Comnenes* dy'd of a Blow with the Fist which he receiv'd of the Sultan. Thus ended the Empire of *Trebisond*, after having lasted above two Centuries and a half.

THE Town of *Trebisond* is built on the Sea-side, at the foot of a little Hill pretty steep; its Walls are almost square, high, embattel'd, and tho' they are not of the first Ages, yet it is very probable they stand upon the Foundations of the ancient Inclosure, which got this Town the Name of *Trapezium*. Every one knows *Trapezium* in Greek signifies a Table; and the Plan of this Town is a long Square, very much resembling a Table. The Walls are not the same as those describ'd by *Zozimus*; the present are built of the Ruins of ancient Edifices, as appears by old pieces of Marble set in several parts, and whose Inscriptions are not legible, because they are too high. The Town is big, and not well peopled: There are more Woods and Gardens in it than Houses; and those Houses that are there, tho' well built, are but one Story high. The Castle, which is pretty large, but very much neglected, is situated upon a flat Rock that is commandable; but its Ditches are very fine, being generally cut in the Rock. The Inscription that is on the Gate of this Castle, the Arch whereof is a Semi-circle, shews that the Emperor *Justinian* repair'd the Edifices of the Town. It is a wonder *Procopius* should not mention this, when he spends three whole Books in describing even the most inconsiderable Buildings erected by that Prince in every corner of his Empire. That Historian barely tells us, that *Justinian* built an Aqueduct at *Trebisond*, and call'd it the Aqueduct of *St. Eugenius the Martyr*. To return to our Inscription, the Characters of it are good and fresh; but the Stone being fix'd in the Wall, and almost a foot and a half deep beyond the rest, there is no reading the last line because of the Shade. Here is what we could read of it, after having to the best of our power clear'd away the Cobwebs with a Pole, round which we had wrapt a Handkerchief.

EN



EN QNOMATI TOT ΔΕΣΠΟΤΟΤ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙ-  
 TOT ΘΕΟΥ ΗΜΩΝ ΑΤΤΟΚΡΑΤΟΡ ΚΑΙΣΑΡ Α  
 ΙΟΥΣΤΙΝΙΑΝΟΣ ΑΔΑΜΑΝΙΚΟΣ ΓΟΘΙΚΟΣ ΦΡΑΓΓΙΚΟΣ  
 ΓΕΡΜΑΝΙΚΟΣ ΠΑΡΤΙΚΟΣ ΑΔΑΝΙΚΟΣ ΟΥΑΝΔΑΛΙΚΟΣ  
 ΑΦΡΙΚΟΣ ΕΥΣΕΒΗΣ ΕΥΤΙΧΗΣ ΕΝΔΟΣΟΣ ΝΙΚΗΤΗΣ  
 ΠΡΟΠΕΟΤΧΟΣ ΑΕΙ ΣΕΒΑΣΤΟΣ ΑΥΤΟΤΣ ΑΝΕΝΕΩΣΕΝ  
 ΦΙΛΟΤΙΜΙΑ ΤΑΔΗΜΟΣ ΚΤΙΣΜΑΤΑ ΤΗΣ ΠΟΛΕΟΣ  
 ΕΠΟΤΑΗΚΑ ΕΠΙΜΕΛΙΑ ΟΥΡΑΝΙΟΤ ΤΟΝ ΘΕΟΦΙΔΕΟ  
 ΧΣ ΤΗ Γ

IN the Vestibulum of a Convent of *Greek Nuns*, there is a Christ very ill painted, with two Figures beside him: we there read the following Words, painted in wretched Characters and corrupted *Greek*.

ΑΛΕΞΙΟΣ ΕΝ ΧΩ ΤΟ ΘΩΠΙ, ΟΣ ΒΑΣΙΛΕΥ ΚΕ ΑΥΤΟ-  
 ΚΡΑΤΟΡΩΚ ΠΑΣΙΣ ΑΝΑΤΟΛΗΣ Ο ΜΕΤΑΣ ΚΟΜΗΗΝΟΣ  
 ΘΕΟΔΩΡΑ ΧΤ ΧΑΡΗΤΙ ΕΥΣΕΒΕ, ΑΤΗ ΔΕΣΠΗΤΑ  
 ΚΕ ΑΥΤΟΚΡΑΤΟΡΗΚΑ ΠΑΣΙΣ ΑΝΑΤΟΛΗΣ  
 ΗΡΙΝΗ ΧΤ ΜΗΤΗΡ ΑΥΤΟΤ ΕΥΣΕΒΕ, ΑΥΤΟΤ ΒΑΣΙ-  
 ΔΕΟΣ ΚΤΡΙΟΤ ΑΛΕΞΙΟΤ ΤΟΤ ΜΕΓΑΛΟΤ ΚΟΜΗΗΝΟΤ.

ACCORDING to the Observations of the Gentlemen of the Academy Royal of Sciences, the Height of the Pole at *Trebisond* is 40 d. 45 m. and the Longitude 63.

THE Port of *Trebisond* call'd *Platana*, is to the East of the Town. The Emperor *Adrian* caus'd it to be repair'd, as we are inform'd by *Arrian*. It appears by the Medals of this Town, that the Port got it a very great Trade; *Goltzius* gives us two with the Head of *Apollo*. We know that God was adored in *Cappadocia*, whereof *Trebisond* was not the least City. On the Reverse of one of those Medals is an Anchor, and on the Reverse of the other the Prow of a Ship: This Port is now proper for nothing but Saiques: The Mole which the *Genoese* are said to have built there, is almost destroy'd, and the *Turks* give themselves very little trouble about repairing such Works. Perhaps what remains is the Ruins of *Adrian's* Port; for according to *Arrian*, that Emperor had made

made a considerable Jetty there, to defend the Ships which before could come to an Anchor there only at some certain times of the Year, and even then too they lay upon the Sands. Lett. V.

WE simplified the 24th and 25th of May about the Town. Here are very fine Plants. The 26th we went to see the *Sancta Sophia*, an antient Greek Church, two Miles from the Town, near the Sea-side. Part of this Building is turn'd into a Mosque, the rest is ruinate. We found but four Columns there, which were of an Ash-colour'd Marble. I know not whether this Church was built by *Justinian*, as was that of *Sancta Sophia* at *Constantinople*; 'tis indeed the Tradition of the Country, but they cannot prove it by any Inscription. *Procopius* himself does not mention it. The Ruins of this Church put me in mind of two great Men that this City has produc'd, *George of Trebisond*, and Cardinal *Bessarion*. 'Tis indeed confess'd that *George* was only originally of *Trebisond*, but born in *Candia*. Be this as it will, he flourish'd in the fifteenth Century, under the Pontificate of *Nicholas V.* to whom he was Secretary. *George* had before taught Rhetorick and Philosophy in *Rome*; but his Fondness for *Aristotle*, bred mortal Quarrels between him and *Bessarion*, who never swore but by *Plato*. *Bessarion* was a learned Man too, but his Embassies hinder'd him too much: However, he wrote several Treatises, and particularly collected a noble Library, which by his Will he bequeathed to the Senate of *Venice*. They preserve it with so much Care, that they will communicate the Manuscripts to no Soul; so that it is to be reckon'd a buried Treasure.

THO the Country of *Trebisond* is fruitful in fine Plants, yet it is not comparable in that point to those charming Hills whereon is built the great Convent of *St. John*, 20 Miles from the City to the South-East. Finer Forests are not among the *Alps*. The Mountains round this Convent produce Beech-trees, Oaks, Yoke-Elms, Guaiacs, Ash and Fir-trees of a prodigious Height. The House of the Religious is built of nothing but Wood, close against a very steep Rock, at the bottom of the finest Solitude in the World. The View of this Convent is bounded by nothing but the most charming Prospects; and I could gladly here have spent the rest of my days. Those that dwell here are a few solitary People, wholly employ'd about their Affairs temporal and spiritual, without Cookery, Learning, Politeness, or Books:



Who can live without all these? They go up to the House by a very rough kind of Stair-case, and of a very singular Structure. It consists of two Trunks of Ash, as big as the Masts of a Ship, reclin'd against the Wall, and plac'd upon the same line like the Mounters of a Ladder; instead of Steps or Rounds, they have only cut in them a few large Notches from space to space with Axes, and on each side they have very wisely set a Pole, to keep People from breaking their Necks; for without the Assistance of those, I would defy the best Rope-dancers in *Europe* to clamber up it. Our Heads sometimes turn'd as we came down it, and we had certainly tumbled Head-foremost without those Supports. The very first Inhabitants of the Earth could not make a plainer Ladder; the bare sight of it gives an Idea of the Infancy of the World. All the parts round this Convent are a perfect Image of mere Nature; a vast number of Springs form a lovely Stream, full of excellent Trouts, and which runs thro verdant Meads and shady Groves, that one would think must inspire the noblest Sentiments; but not one of these Monks is in the least affected with all this, tho there are about forty of them. We look'd upon their House to be a sort of Cave, to which these good Folks are retir'd to avoid the Insults of the *Turks*, and to pray at their ease. These Hermits possess all the Country for above six Miles about. They have several Farms among these Mountains, and a good many Houses even in *Trebisond*: we lodg'd there in a large Convent that belong'd to them. What signifies all this Wealth to those who must not enjoy it? They dare not build a handsome Church or Convent, for fear the *Turks* should exact from them the Sums set apart for those Structures when they are once begun.

AFTER having visited the Country round the Convent, wherein are Plants that furnish the most agreeable Amusement in the World, we ascended to the highest Places thereabouts, which were but very lately clear'd from the Snow, and from whence we could see others still cover'd with it. The Natives give the Name of *Reda* to the common Fir, which differ in nothing from those that grow upon the *Alps* and *Pyrenean* Mountains; but they have retain'd the Name of *Reda* for another fine Species of Fir which I never before had seen. Its Fruit, which is all scaly, and in a manner cylindrical, tho a little more swelling, is but two inches and a half long, and eight or nine lines thick, ending in a point,

point, hanging downwards, consisting of Scales, soft, brown, small, rounded, which cover Seeds extremely little and oily. The Trunk and Branches of this Tree are of the bigness of those of the common *Picea*. Its Leaves are but 4 or 5 lines long, they are shining, deep green, firm, stiff, but half a line broad, with 4 little corners, and dispos'd like those of our Firs, that is to say, like a flatted Branch.

WE were forc'd to quit this fine Country to go to *Trebisond* for our Baggage. We had very critical notice that the Bassa was just gone, and we found it no false alarm, for we met him upon the way. We need not say we bestir'd ourselves to follow him: Woe had been to us, had we lost so rare an Opportunity. We were forc'd to slave all night to get our things pack'd up, and to provide Biscuit and Rice, the things most necessary here in a March, for Water is to be found easily. As good Luck would have it, the Bassa encamp'd that day, the 2d of *June*, but about 4 Hours Journey from the Town. The next day we came up with him with much ado, and found him fourteen Miles off of his first Camp.

I am, My LORD, &c.



A 2

LET



MY LORD,

**T**HE Towns of this Country are very well govern'd, and you hear of no Thieves in any of them; they all keep to the Country, and plague none but Travellers; and 'tis pretended too that they are less cruel than our Highwaymen. For my part, I believe the contrary, and that a Man who should expose himself alone, upon a great Road here, would soon be at his Journey's end. If these Rogues murder no body, 'tis for want of Opportunity, for People always travel a good many together. These Companies, which they call *Caravans*, are Meetings or Assemblies of Travellers, more or less numerous, in proportion to the Danger. Every Man is arm'd his own way, and upon occasion defends himself as well as he can. When the Caravans are considerable, they have a Leader that directs their Marches. The Center is less expos'd than the Rear; and 'tis not always the wisest course to stay for the most numerous Caravans, as most Travellers imagine; the best way is to catch at those wherein there are most *Turks* and *Franks*, that is to say, People fit to defend themselves. The *Greeks* and *Armenians* have no stomach for fighting, and so are often made to pay off Scores (as they call it there) for the Blood of a Thief they never kill'd. Travellers are not expos'd to these Misfortunes in *America*; those *Indians* whom we look upon as Savages, those *Iroquois*, whose very Name is a Bugbear to Children, kill none but those with whom they are at war.

If they eat Christians, they do it not in time of Peace. I don't think Lett. VI. 'tis less cruel to stab a Man to get his Purse, than 'tis to kill him to eat. What matter is't to the Wretch whether he is eaten or stript, after his Death?

PEOPLE therefore are forc'd to go in Caravans in the *Levant*; the Robbers do the same; that they may be able to make themselves Lords of the others by Club-Law. We join'd the Caravan of the Bassa of *Erzeron* on the 3d of *June*, a day's Journey from *Trebisond*, and by the way we met with I know not how many Merchants coming from the neighbouring Provinces to improve so favourable an Opportunity. The Thieves fled from us with more diligence than they follow'd other Caravans, because when a Bassa is in march, so many Robbers taken, so many Heads off in an instant: They do them this honour after having call'd them *Javours*, that is to say, *Infidels*. Besides that we were very much at ease as to that Article, we were also overjoy'd at the Bassa's travelling but twelve or fifteen Miles a day, which allow'd us full time to view the Country as much as we pleas'd.

OUR Caravan consisted of above six hundred People, but not above three hundred of them belong'd to the Bassa; the rest were Merchants and Passengers: this made a very good Shew. 'Twas a Novelty to us to see Horses and Mules mingled with a great number of Camels. The Women were in Litters terminating like a Cradle, the Top cover'd with Oil-cloth; the rest was lattic'd on all sides more carefully than the Parlours of the austere Nuns. Some of those Litters look'd like Cages plac'd on the back of a Horse, and they were cover'd with a painted Cloth, which was supported by Hoops; a Stranger could not easily have guess'd whether they had Apes in 'em or reasonable Creatures.

THE *Chiaia* was the first Officer of the Household. We have among us no Place answerable to this; for he is above a Steward, and, as it were, the Substitute of his Master: Nay, often he is his Master's Master. The *Divan Effendi*, or Head of the Council, was the second Officer. The Bassa had his *Corsja* or Chaplain, whom they also call *Mouphri*, several Secretaries, threescore and ten *Bossinots* for his Guard, a vast Number of *Chaoux*, Musicians or Players upon Instruments, a terrible Rout of Foot-



men or *Chiodars*, without reckoning Pages. His Physician was of *Burgundy*, and his Apothecary of *Provence*: In what part of the World are there not *Frenchmen*?

THE *Chaoux Bachi*, or Chief of the *Chaoux*, march'd a day's Journey before, bearing a Horse's Tail, to mark out the *Conac*, that is to say, the Place where the *Bassa* was to encamp. The Master *Chaoux* receiv'd Orders about it every night, like our Quarter-masters. He was attended by a good many Officers to prepare the Camp, and *Arabians* to set up the Tents. All these march'd on horseback with Lances and Staves tipped with Iron. The *Bassa's* Musick was disagreeable in nothing but their repeating constantly the same Tune, as if they had never learnt above one Lesson. Tho their Instruments were different from ours, yet they began to grow familiar to our Ears. One day the *Bassa* did me the honour to ask me *how I lik'd his Musick*; I answer'd, *It was excellent, but a little too uniform*: he reply'd, *That in Uniformity consisted the Beauty of every thing*. 'Tis true, Uniformity is one of the Chief of that Nobleman's Virtues, for he seems to be of the most unchangeable Temper in the world. The first *Chamade* usually began an hour before our March; this was to call every body up. The second was beat about half an hour afterwards, which was the Signal for filing off. The third began at the Moving of the *Bassa*, who always kept in the Rear of the Caravan, at about 4 or 500 Paces distance. The Musick struck up or ceas'd during the March, according to the Caprice of the Musicians, who redoubled their Confort when we arriv'd at the *Conac*, where before the *Bassa's* Tent they stuck up the two other Horse-Tails that had been us'd in the March. The *Chaoux Bachi* having receiv'd his Orders, took the third Tail, and went his ways to mark out the next day's Camp.

WE were soon broke to this Regimen. We rose at the first *Chamade*, and mounted our Horses at the second; the *Bassa's* Officers drove the People away like so many Sheep, crying *Aideder, Aideder*, that is to say, *March, March*. They will allow no body whatsoever to mingle with the Household, and he that should be surpriz'd among them, would expose himself to a few Bastinades. The *Turks* are Men of Order in every thing they do, and especially in their Marches. The *Catergis* or Carriers rose an Hour before the Signal, and every thing was laden before

fore notice was beat for the March. I often admir'd their Exactness; Lett. VI. all was done in silence, and commonly we had not so much as known that they were loading, but for the Lights that shone about the Camp.

THIS Day, the 4th of *June*, we pass'd along very high Mountains, still advancing towards the South-East. We did not take the shortest Cut to *Erzeron*, the *Bassa's* Design being to follow the most convenient and the evenest Road he could find; most of the Merchants were out of humour at this, but we were extremely glad of it, knowing we should see more of the Country, and that a safer Caravan could never be wish'd for. We observ'd this Day the same Plants that we had seen about *Trebisond*; but what gave us most pleasure was, that we knew by the March of the Caravan that we should have time enough in conscience to find out Plants, both upon the Road and upon the neighbouring Hills. For this purpose, in the Morning we got to the Head of the Caravan, and each of us taking a Bag, detach'd ourselves some Paces from it, now to the right, now to the left, to gather what we could find. The Merchants laugh heartily at seeing us mount and remount every moment, only to pick a few Herbs, which they despis'd because they knew nothing of them. Sometimes we led our Horses by the Bridles ourselves, and sometimes gave 'em to our Carriers, that we might get in our Harvest more at ease. At the next Lodging we described our Plants while our Meat was in our Mouths, and *M. Aubriet* drew all he could.

I FEAR, my Lord, the detail of our March by days Journeys will be tedious, but 'twill not be unserviceable to Geography and the knowledge of the Country. I am even satisfy'd that this long Relation will be much less unpleasant to you than to others, because you know how to make such good use of the minutest Circumstances that you have an account of. Men more skilful than me may also perhaps improve by this Journal; a Mountain, a great Plain, a narrow Pass, a River often helps to determine the Places in which the greatest Actions formerly happen'd.

THE 5th of *June* we travell'd from four in the Morning till Noon across great Mountains cover'd with Oaks, Beech-trees, common Firs, and others with very small Fruit, the like to which we had seen in the

Moun-



Mountains of the Monastery of *St. John of Trebifond*. We observ'd besides the *common Yoke-Elm*, another Species much smaller in all its parts. Its Leaves are but an inch long, and its Fruits are very short. This Yoke-Elm has seed'd in the King's Garden, and is not alter'd. The Sorts of *Chamarhodendros*, both with purple and yellow Flowers, frequently appear'd by the side of Streams. We encamp'd that day in a Plain which was cover'd with Snow, and had as yet produc'd nothing at all. Tho these Mountains are lower than the *Alps* and *Pyrenees*, they are full as backward, for the Snow here melts not till the end of *August*. Among many rare Plants, we observ'd a fine Species of *Crow-foot*, with great Clusters of White Flowers.

ITS Leaves are 3 or 4 inches broad, by their Slashes resembling *Wolfs-Bane*, bright green, sleek, neatly vein'd, strew'd with Hairs about the Rims, and beneath sustain'd by a Pedicule 4 or 5 inches long, pale-green, hairy, 2 lines thick, pretty round, fistulous, 4 lines broad at the Basis, where it is hollow gutterwise. The Stalk is about a foot high, hollow also, pale-green and hairy, about 2 lines thick, quite bare except towards the top, where it supports a Cluster of 7 or 8 Flowers, surrounded with 4 or 5 Leaves, no more than two inches or two and a half long, and one inch broad, slash'd into three principal parts, and re-slash'd again almost like the other Leaves. Tho the Cluster is pretty close, each Flower is nevertheless sustain'd by a Pedicule about 15 lines long. The Flowers are two inches diameter, consisting of 5 or 6 white Leaves, an inch long, and 8 or 9 lines broad, rounded at their point, but pointed at their first Growth. In the middle of these Leaves is a Pistile or Button with several Seeds, terminated by a crooked Thred, and cover'd with a Tuft of white Stamina half an inch long, laden with Apices greenish-yellow a line long. These Flowers are without Cup, have no Smell, no Acridity, any more than the rest of the Plant. Upon some Stocks the Flowers have a touch of the Purple. We had not time enough to pull up the Root of it.

THE 6th of *June* we set out at three in the Morning, and till Noon cross'd over great Mountains quite bald, which afforded very disagreeable Prospects, for we could see neither Tree nor Shrub, but only a sorry Down blasted by the Snow, which was but new melted. There

was



*Ranunculus Orientalis, Aconiti Lycoctoni folio flore  
magno albo Coroll. Inf. Rei herb. 20.*



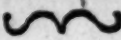








*Echium Orientale* verbas ei folio flore maximo  
*Companulato Coroll Inst Rei herb. 6.*

was a great deal of it also in the Bottoms, and we encamp'd close to it. This Down was cover'd in some parts with that fine Species of *Violet with great Flowers*, yellow upon some Stocks, and deep Violet Colour upon others, and diversify'd with yellow and violet upon some few, yellow ray'd with brown with the Standard Violet, and of a very agreeable Smell. 

WE rose about two of the Clock the 7th of June, and set out at three: we continued our Journey over bald Mountains among the Snow. The Cold was very sharp, and the Fogs so thick, that we could not see one another at four Paces distance. We encamp'd about half an hour after nine in a Valley tolerably agreeable for Verdure, but very incommodious for Travellers. Not a Stick of Wood to be found, nor so much as a scrap of Cow-dung; and as we were pretty sharp set, 'twas a dismal Mortification to us to be unable to dress some Lambs that we had laid in, only for want of a Brush or two. The Bassa's Family liv'd that day upon nothing but Comfits. We discover'd nothing new. All the Down was cover'd with the same Violets: thus we spent the Day very mournfully; neither did the *Turks* relish this Fast any more than us. On the 8th of June by Break of day we began to perceive that we were really in the *Levant*. From *Trebisond* hither the Country look'd like the *Alpes* and *Pyrenees*; but now the Face of the Earth seem'd of a sudden alter'd, as if a Curtain had been drawn, and a new Prospect open'd to our view. We descended into little Valleys cover'd with Verdure, intermix'd with charming Streams, and full of so many fine Plants, so different from what we had been us'd to, that we knew not which to fall on first. About ten in the morning we arriv'd at *Grezi*, a Village which we were told is not above a day's Journey from the *Black Sea*; but the way is practicable only for People on foot. I was so struck with a kind of *Echium* or Viper's-Bugloss that I found in the Roads, that I cannot help giving a Description of it here.

ITS Root is above a foot long, and two inches thick, accompanied with great whitish Fibres within, mucilaginous, softish, cover'd with a brown Bark, and chapt. The Stalk, which is about three foot high, is as big as a Man's Thumb, pale-green, hard, solid, and full of Pulp, viscous, and as it were slimy. The Under-Leaves are fifteen or



sixteen inches long, and four or five broad, pointed, whitish-green, soft, sweet, hairy, as it were fatty a top, cottony beneath, heightened with a great Rib, which furnishes a Nervure pretty like that of the Leaves of the *Wolwort*: these Leaves diminish considerably along the Stalk, where they are not above half a foot long, less cottony than the first, but much more pointed. From their Bosoms rise Branches about half a foot long, bristling with pretty stiff Hairs like the top of the Stalk, accompanied with Leaves about an inch and half long. All these Branches are divided into little Slips, twin'd up like a Scorpion's Tail, laden with bigger Flowers than any hitherto observ'd upon the Species of this kind. Each Flower is an inch and half high, towards the bottom 'tis a Pipe four or five lines diameter, and just perceptibly crooked, which afterwards dilates it self in manner of a Bell, the Mouth whereof is divided into five equal parts, cut like a *Gothick* Arch. This Flower is pale-blue, approaching a little to Pearl-colour, but three of its Cuts are streak'd lengthways with two Stripes of deep Red upon a Ground of very bright Purple, From the inner Rims of the Pipe grow five white Stamina, crooked like a Hook, each laden with a yellow Summit. The Cup is almost as long as the Flower, and slash'd in five parts almost to the bottom, each of which parts is but about two lines broad, pointed, pale-green, roughen'd with very thick Hairs. The Pistile rises from the bottom of this Cup, form'd by four Embryo's rounded and greenish from the middle, whereof grows a Thred almost as long as the Flower, slightly hair'd, purple and forked. The Seeds, tho very backward, were pretty like those of a Viper. The Flower has no Smell: The Leaves have a grassy Taste agreeable enough.


THE 9th of *June* we set out at three in the Morning, and pass'd thro Valleys very dry and very open. About nine we encamp'd beneath *Baibout* in the Plain, by the side of a little River. *Baibout* is a small Town, very strong by its Situation upon a very steep Rock. 'Twas reported that the Bassa would sojourn there five or six Days, to hold a Sessions, and Prisoners were brought from various Parts; so that we spent the rest of the Day in running about to look for Plants; but we were deceiv'd, for we were forc'd to be gone a day afterwards, without having time to go up to the Town. Perhaps we might have found there

some







some Remains of Antiquity, or Inscriptions that might have inform'd us Lett. VI.  
 of its antient Name. By its Situation it seems to be set down in our   
 Maps by the Name of *Leontopolis* and *Justinianopolis*, which was call'd  
*Byzane* or *Bazane*. We were as much surpriz'd as vex'd at hearing the  
 Chamade, which gave us notice that we must mount to be gone. Here  
 is one of the finest Plants that grows about *Baibout*, and which contri-  
 buted not a little to comfort us for our hasty Departure.

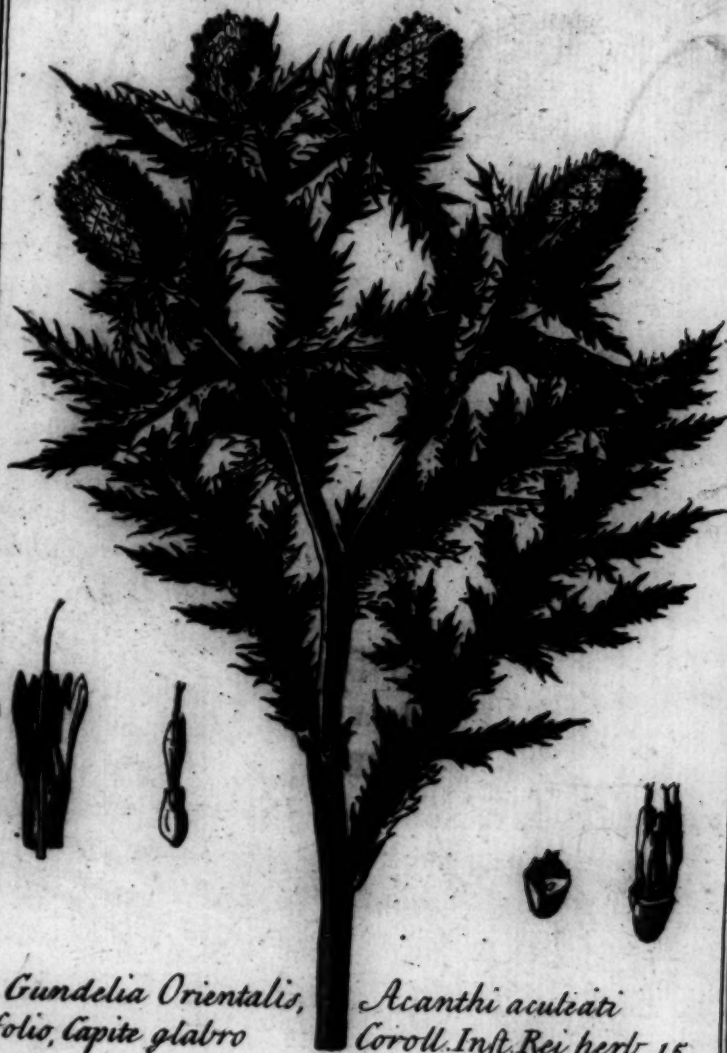
'TIS a Bush no more than a foot high, but stretch'd in circumference  
 to two or three feet, rusty, and extremely like the *Tragacantha*. Its Stalks  
 towards the bottom are as thick as a Man's Thumb, white within, co-  
 ver'd with a blackish Bark, chapt, crooked higher up, divided into fe-  
 veral Branches, bare, and divided into old Slips thorny and dry. The  
 Summits of these Slips support young Sprigs crooked and branchy, en-  
 ded in Pricks, pale-green, garnish'd with Leaves rang'd upon a Stalk nine  
 or ten lines long, whereon are usually two or three pair of Leaves, opposite  
 to each other, 4 or 5 lines long, and less than one line broad, pointed at  
 each end, a little folded gutter-wise. The Stalk ends in a Leaf of the  
 same nature. The top of the Prickles sustains one or two Flowers, legu-  
 minous, purple, ray'd with a hairy Standard, rising up about nine lines  
 long, and three broad, hollow'd, and even indented. The Wings and  
 the Under-Leaves are paler and smaller. The Pistile comes to be a Fruit  
 like that of our *Fenugreek*; but it is sleek, and we saw it not ripe. The  
 Cup is reddish, two lines long, slash'd into five points. The Leaves  
 have a grassy Taste a little tartish.

WE were oblig'd then to leave *Baibout* the 11th of June. We were  
 told the Bassa had pardoned all the Prisoners. Many in our Caravan com-  
 mended his Clemency; others blamed him for not making some Exam-  
 ples. The Rogues were made to pass in review; and if one may judge  
 by their Looks, most of them seem'd at least to deserve the Wheel. This  
 day we gave a name to one of the finest Plants in the whole *Levant*;  
 and because M. *Gundelsheimer* discover'd it first, we agreed that in Jus-  
 tice it ought to bear his Name. By ill fortune we had nothing but Wa-  
 ter to celebrate the Feast; but this agreed the better with this Ce-  
 remony, for the Plant grows no where but in dry and stony places.  
 The Bassa's Musick struck up just at the instant, which we took for a

good Omen: yet we were a long while before we could find a *Latin* Name equivalent to that gallant Man's. We concluded at last that the Plant should be call'd *Gundelia*.

THE Stalk of the Plant is a foot high, five or six lines thick, sleek, bright-green, reddish in some parts, hard, firm, branchy, accompanied with Leaves pretty like those of the thorny *Acanthus*, slash'd almost to the Rib, and re-slash'd into several points, garnish'd with very strong Prickles. The biggest of these Prickles is half a foot, or eight inches broad, and about a foot long. The Rib is purple, the Nervure hairy, whitish, emboss'd, cottony, the Ground of the Leaves bright-green, their Consistence hard and firm; they diminish to the end of the Branches, which sometimes are cover'd with a little Down. All these parts sustain Tops like those of the *Fuller's Thistle*, two inches and a half long, and one and a half diameter, surrounded at their Basis with a Row of Leaves of the same Figure and Tissue as the bottom, but only two inches long. Each top consists of several Scales seven or eight lines long, hollow and prickly, among which are enchas'd the Embryos of the Fruit; they are about five lines long, pale-green, pointed at bottom about four lines thick, set off with four Corners hollow'd at their Summities into five holes or beazles with notch'd rims, from each whereof rises a Flower of one single piece, half an inch long. It is a Pipe whitish or bright Purple, opening to a line and a half diameter, cleav'd into five points of a dingy Purple, which instead of widening like the broad end of a Funnel, rather come nearer and nearer to each other; the inside of the Flower is of a more agreeable Purple. From its sides run off five Threds or Pillars, which support a yellowish Sheath, ray'd with Purple, surmounted by a Thred yellow and dusty. Which shews that these Flowers are truly Fleurons that bear each upon a young Seed inclos'd in the Embryos of the Fruit; and these Embryos are divided into as many Boxes or Apartments as there are Fleurons. Most of these Embroy's prove abortive except the middlemost, which pressing the others makes them perish. All the Plant yields a very sweet Milk, which clots into Grains of Mastick like that of the *Carline of Columna*. The *Gundelia* varies, there are some Stocks which have hairy Heads, and Flowers of a deep red Colour.





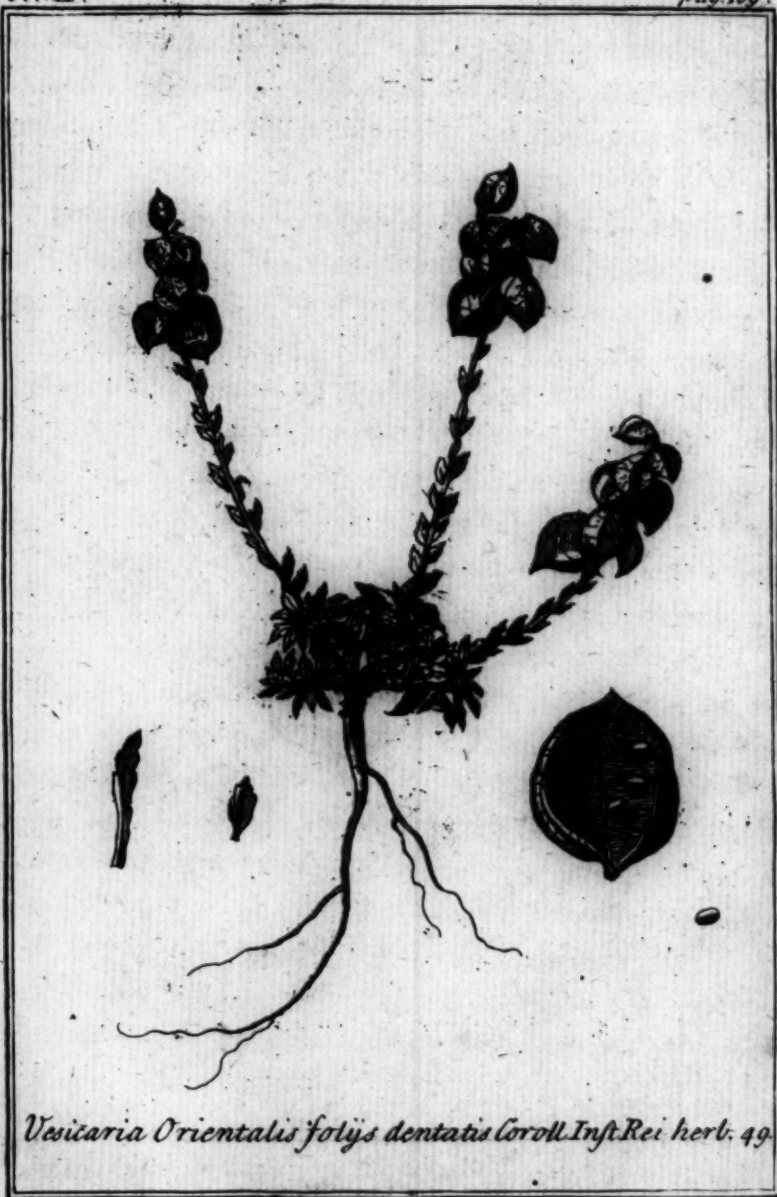
*Gundelia Orientalis,*  
*folio, Capite glabro*

*Acanthi acutiati*  
*Coroll. Inst. Rei herb. 15.*









*Vesicaria Orientalis folijs dentatis Coroll. Inst. Rei herb. 49.*

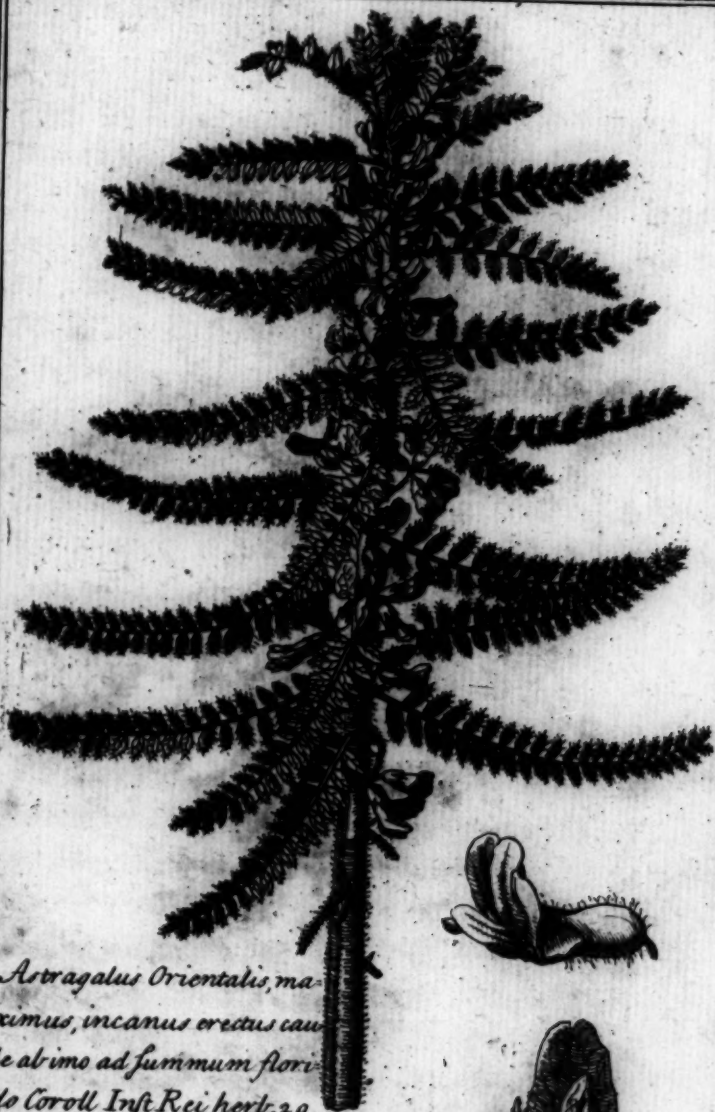
WE set out this day about eight in the Morning, and travell'd thro narrow Valleys uncultivated, bare of Trees, capable of inspiring nothing but Melancholy. We encamp'd about Noon, and had no other Pleasure than that of determining another kind of Plant which we called *Vesicaria*, because of its Fruit. 'Tis a Bladder an inch long, and almost as broad, membranous, pale-green, travers'd lengthways by four Strings of a purplish Colour, which by their Re-union form a little point at the end of the Bladder, and by the way distribute Vessels interlac'd like Hurdles. This Fruit incloses some oval Seeds about a line and a half long, each fastned by a String extremely small, which comes from the great purple String. Most of these Seeds were as yet either green or abortive. This Fruit is nothing more than the Pistile of the Flower puff'd up like a Bladder. The Flower consists of four yellow Leaves placed like a Nosegay, sustain'd by a Stalk without Branches. The whole Plant is but about four inches high, without reckoning the Root, which is two inches long, reddish, three or four lines thick at the Neck, divided into some Fibres a little hairy. It puts forth several Heads garnish'd with Leaves dispos'd in a Circle, often press'd downwards nine or ten lines long, commonly one line broad, bright-green, neatly indented about the Rims almost like those of *Buck-horn Plantane*. Those that are along the Stalks are but about three or four lines long, and two broad, and have very little Indenture. They diminish to the top of the Stalk, which is quite plain, and without Branches. If the Root of this Plant were fleshy, it would be of the same Genus as the *Leontopetalon*.

THE 12th of June we set out at three, and arriv'd at *Conac* by six in the Morning: What a pleasure was it to Men who languish'd for nothing but Plants, to have a whole day before them to search after them? We travell'd but three Miles in the aforesaid March of three hours, and kept all along in the same Valley, thro which winds a River that you are oblig'd to cross seven or eight times. The next day we fatigued ourselves no more than the former, for the Caravan travell'd only from half an hour after two till seven; and kept upon a very high Mountain, whereon are many of that kind of Pines which grow at *Tarare* near *Lyons*. There is also upon this we are speaking of, a beautiful Species of Cedar that smells as ill as our *Sabin-tree*, and whose Leaves perfectly resemble

resemble these latter; but then 'tis a great Tree, and as big and high as our largest Cypresses. They made us be moving this day, I know not out of what whim, at eleven at night; and we arriv'd the 14th of June about seven in the morning, at a Village call'd *Iekmansour*. The Moon shone so bright, that it invited the *Turks*, who had done nothing but snore the live-long day, to prosecute their Journey: But how could we simple by Moon-light? We however omitted not to fill our Bags, our Merchants laughing all the while to see us three groping about in a Country dry and burnt up in appearance, but notwithstanding enrich'd with very fine Plants. When it was Morning, we review'd our Harvest, and found ourselves rich enough. Can any thing be more charming than an *Astragalus*, two foot high, laden with Flowers quite from the bottom to the top of the Stalks?

THEIR Flowers are as thick as a Man's little finger, gutter'd, firm, solid, pale-green, cover'd with a white Down, garnish'd with Leaves fastened to a Stalk a Span long, pale-green also and hairy, accompanied with two Wings at its Basis, one inch long, and two or three lines broad, ending in a point. The Leaves are most of them rang'd in pairs along this Stalk, which generally has 13 or 14 pair upon it. The biggest, which are towards the Wings, are an inch long, and seven or eight lines broad, almost oval, but a little narrower towards the top, deep-green, sleek, cover'd at top with white Hairs, and commonly folded gutterwise. They diminish to the end of the Stalk, where they are but five or six lines long. The Stock is branchy from the bottom, but from the Junctures of the Leave-stalks it puts forth only Pedicules about two or three inches long, each laden with five or six Flowers, dispers'd longways, and sustain'd by a Tail two lines long, which rises from the juncture of a Leaf pretty small, very thin, and extremely hairy. All these Flowers are yellow, fifteen lines long, with a thick Standard, which is hollow'd, almost oval, seven or eight lines broad. The Wings and the Underleaf are much smaller. The Cup is eight lines long, pale-green, membranous, about five lines broad, strew'd with white Hairs, and cut in five very small points. The Pistile is a Pyramidal Button, two lines thick, white and hairy, ending in a Thred of a dingy white, wrapt in a membranous Sheath, white, fring'd into Stamina with purple Summits. The Pistile





*Astragalus Orientalis, ma-  
ximus, incanus erectus cau-  
le ab imo ad summum flori-  
do Coroll Inft Rei herb. 29.*



Pistile comes to be a Fruit an inch long, eight or nine lines thick, terminating in a point four or five lines long. This Fruit is rounded behind, flat, and ridgy on the other side, cottony, divided into two Apartments, the Partitions whereof are fleshy, three lines thick while the Fruit is yet green. In each Apartment you find a Row of five or six Seeds shap'd like little Kidneys, each fastned by a String. These Seeds, when they are ripe, are brown, as is also the Fruit. The whole Plant has an ill Smell. It has rais'd Seed in the Royal Garden, where it thrives well, notwithstanding the Distance and Difference of the Climates.

WE this day, for the first time, discover'd a very beautiful Species of *Clary*, whereof I had only seen the Abortions some Years before in the Garden of *Leyden*. *M. Hermans*, Professor of Botanicks in the University of that Place, a very skilful Man, and who had observ'd such fine Plants in the *East-Indies*, has given the Figure of this we are speaking of. *Rauwolfius*, Physician of *Ausbourg*, seems to have mention'd it in his *Voyage into the Levant*, under the name of a fine Species of *Clary*, with narrow Leaves, hairy and deeply slash'd.

THE Root of this Plant is sharp at bottom, a foot long, the neck of the Root twice as thick as a Man's Thumb, white within, cover'd with a Bark of an Orange-red, or Saffron-colour. The Nerve of this Root is hard and white, the Fibres are pretty large, and extend on the sides. It puts forth one or two Sprigs a foot and a half high, towards the bottom as big as a Man's little Finger, purple, cover'd with a thick white Down, accompanied with Leaves of a delightful Beauty, eight or nine inches long, slash'd almost quite to the Rib in parts two or three inches long, and half an inch broad, full of large Knobs all shagreen'd and whitish green. The Rib and Nervure are as it were transparent; this Rib is two inches broad in its beginning, purple in some parts, laden with a very white Down, like the bottom of the Leaves. Those that grow afterwards are as long, and embrace a part of the Stalk by two rounded Wings, but they diminish in length towards the middle of the Stalk, where they are two inches broad. Afterwards the Stalks are full of Branches rounded and tufty, accompanied with Leaves about an inch long, cut as it were into a *Gothick Arch*, the point whereof is very sharp; these Leaves are not bunchy, but only vein'd and hairy. The Flowers grow

in



in rings, and by stages along the Branches dispos'd in a plain row: nay, sometimes there is but one or two Flowers at each Verticillum. The Flower is about an inch long, a line and a half thick at the bottom, white, opening into two Lips, the uppermost whereof is crooked like a Sickle, two lines thick, strew'd with very short Hairs, colour'd with a little cast of Orange, almost imperceptible, hollow'd and rounded; the under lip is much shorter, divided into three parts, whereof the middlemost, which is the biggest, is Orange-yellow, the other two are white and rising like Ears. The Stamina are of the same Colour, and interlac'd like the Divisions of the *Os Hyoides*. The Pistile consists of four Embryo's surmounted by a Hair violet-colour'd, and forked at its Point, which winding about in the Sickle, juts out three or four lines. The Cap is half an inch long, ray'd, pale-green, hairy, parted into two Lips, one of which has three points pretty short, and the other only two, but much longer. The top of the Stalks is a little gluey, and smells ill. The Root of this Plant is bitter. The Leaves have a grassy Taste, and smell rammish like the common *Clary*.

ERUDITION, my Lord, must be confess'd to be of great help in lengthening out a Letter. The Country we are now in, would allow very large Scope to a Man more learned than me. How many great Armies must have pass'd this way? Perhaps *Lucullus*, *Pompey*, and *Mithridates* would still know the Remains of their Camps. In short, we are in the *Great Armenia* or *Turcomania*. The *Romans* and *Persians* protect-ed the Kings of it at different times. The *Saracens* possess'd it in their turn. Some believe that *Selim* added it to his Conquests, after his Return from *Persia*, where he had won that famous Battel against the great *Sophi Ismael*. *Sanfovin* agrees that in *Selim's* time, who dy'd in 1520, there was one King of the *Greater*, and another of the *Lesser Armenia*, call'd *Aladoli*. *Selim* caus'd King *Aladoli's* Head to be cut off and sent to *Venice*, as a Mark of the Victory he had gain'd in the *Levant*. It is very like the *Turks* seiz'd the *Greater Armenia* at the same time, that they might be able to go to *Persia* all thro their own Dominions, without trusting the neighbouring Princes. Be this as it will, *Armenia* fell under the Dominion of the *Turks*; for the *Turkish Annals* cited by *Calvisius*, tell us that *Selim* Son of *Selim* conquer'd *Armenia* in 1522.

ON the 14th of June we were made to set out two Hours after Midnight; and we march'd till seven thro fruitful Meadows, sowed with all manner of Grain. We encamp'd close to the Bridge of *Elija*, upon one of the Arms of the *Euphrates*, six Miles from the City of *Arzeron* or *Arzerum*, which others call *Erzeron*, tho *Arzerum* is the true Name of it, as I shall shew hereafter. *Elija* is only a pitiful Village, the Houses are built of Mud, and most of them entirely ruinate, and fallen down; but the Bath near the Village is what recommends this Place. The *Turks* call it the Bath of *Arzerum*. The Building is pretty neat, octogonal, vaulted, and pierc'd at top. The Bason, which is of the same Figure, that is to say, consisting of eight sides, throws out two Gulches of Water, almost as thick as a Man's Body: this Water is fresh, and very tolerable for Heat; and 't'faith the *Turks* never let it stand idle: they come quite from *Erzeron* to bathe in it, and half our Caravan did not let slip so rare an Opportunity.

Next day we arriv'd at *Erzeron*. 'Tis a pretty large Town, five days Journey from the *Black Sea*, and ten from the Frontiers of *Persia*. *Erzeron* is built in a lovely Plain, at the foot of a chain of Mountains that hinder the *Euphrates* from falling into the *Black Sea*, and oblige it to wind to the South. The Hills that edge this Plain were still cover'd with Snow in many places: Nay, we were told that it had fallen the first of June, and we were very much surpriz'd to find our Hands so numb'd that we could not write at Day-break; this Numbness continued an hour after Sun-rise, tho the Nights were pretty gentle, and the Heats even troublesome from ten in the Morning to four in the Afternoon. The Plain of *Erzeron* is fruitful in all kinds of Grain. The Wheat was less forward than at *Paris*, not yet two foot high, so that their Harvest is not till September. No wonder *Lucullus* should think it strange that the Fields were quite bare in the middle of Summer, when he was just come from *Italy*, where they get in their Crop by that time. He was yet more surpriz'd to see Ice in the Autumnal Equinox; to hear that the Waters by their extreme Coldness kill'd the Horses in his Army; that there was no passing the Rivers without breaking the Ice, and that his Soldiers were forc'd to encamp among the Snow, which kept incessantly falling. *Alexander Severus* was no better pleas'd with this Country. *Zonaras* ob-

Erzeron.

serves,



serves, that his Army, in returning thro *Armenia*, was so maul'd by the excessive Cold, that they were oblig'd to cut off the Hands and Feet of several of the Soldiers, who were found half frozen on the Roads.

BESIDES the sharpness of the Winters, what makes *Erzeron* very unpleasant, is, the scarcity and dearth of Wood. Nothing but Pine-wood is known there, and that too they fetch two or three days Journey from the Town; all the rest of the Country is quite naked. You see neither Tree nor Bush; and their common Fuel is Cow's Dung, which they make into Turfs; but they are not comparable to those our Tanners use at *Paris*, much less to those prepar'd in *Provence* of the Husks of the Olive. I don't doubt better Fuel might be found, for the Country is not wanting in Minerals; but the People are us'd to their Cow-dung, and will not give themselves the trouble to dig for it. 'Tis almost inconceivable what a horrid Perfume this Dung makes in the Houses, which can be compar'd to nothing but Fox-holes, especially the Country-houses. Every thing they eat has a touch of this Vapour; their Cream would be admirable but for this Pulvillio; and one might eat very well among them, if they had Wood for the dressing their Butcher's Meat, which is very good.

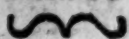
THE Fruits brought hither from *Georgia* are excellent. That Country is warmer and less backward, and produces in abundance Pears, Plums, Cherries, Melons. The neighbouring Hills furnish *Erzeron* with very fine Springs, which not only water their Fields, but the very Streets of the Town. 'Tis very well for Strangers that their Water is good, for their Wine is the most abominable stuff that ever was touch'd. 'Twould be some Comfort for all their Ice and all their Snow, and one might make a shift to bear with their Stinks, if their Wine were tolerable; but it is stinking, mouldy, tart, and smells rotten: *Vin de Brin* would be reckon'd Nectar here. Their Brandy is no better; it is musty and bitter, and more than all this, it costs no small Pains and Money too, before even these filthy Beverages can be got. The *Turks* affect more Severity here than any where else, and take mighty delight in surprizing and bastinading those that carry on such Trades: in my mind they are not much to blame, for 'tis very good service to the Publick, to hinder the Sale of such unwholesome Drugs.







*A Prospect of ERZERON the Capital of Armenia.*



THE Town of *Erzeron* is better than that of *Trebisond*: the Inclosure of this first is of double Walls, defended by square or pentagonal Towers; but the Ditches are neither deep nor well kept up. The Beglerbey or Bassa of the Province lives in an old Seraglio very ill built. The Janizary-Aga dwells in a kind of Fort, in the highest part of the Town. When the Bassa or the most considerable Persons of the Country go into this Fort, 'tis to leave their Heads behind them. The Janizary sends them a Summons to attend there, by order of the Grand Signior: the Capigi arriv'd from Court shews them his Orders, and then executes them without further Ceremony. 'Tis thought there are eighteen thousand *Turks* in *Erzeron*, six thousand *Armenians*, and four hundred *Greeks*. They reckon sixty thousand *Armenians* in the Province, and ten thousand *Greeks*. The *Turks* who are in *Erzeron* are almost all of them Janizaries: they reckon about twelve thousand there, and above fifty thousand in the rest of the Province. They are mostly Trades-people, and are so far from receiving Pay, that the Majority of them give Money to the Aga, which purchases them the Privilege of being good for nothing, and of committing all kind of Insolences. The best sort of People are forc'd to list themselves in this Body; because, besides that else they would not be welcome to the Governour, who is almost absolute in the Town, they would be daily expos'd to the Violences of their Neighbours, and not be able to obtain any Justice from the Officers. The Grand Signior gives the true Janizaries of the Country but from five to twenty Aspers a day: the Aga pockets good part of this Money.

THE *Armenians* have a Bishop and two Churches in *Erzeron*. They have some Monasteries in the Country, as the *Great Convent* and the *Red Convent*. They all acknowledge the Patriarch of *Erivan*. As to the *Greeks*, they have their Bishop too in the Town, but they have only one Church, and that a wretched poor one. They are mostly Tinkers, and inhabit the Suburb, where they work at making Utensils of the Copper that is brought from the neighbouring Mountains. These poor People make a dreadful Clattering night and day, for they are constantly at their Forge; and the *Turks* are too fond of their Tranquillity, to suffer the Anvil to be beat within the Town. Besides these Utensils, which are carried into *Turky*, *Persia*, and *Mogul* itself, they drive a great Trade



of Furs, and especially of those of *Jardava* or *Zerdava*, which are the Skins of a kind of Marten, pretty common in this Country. The deeper-colour'd the Skin is, the more it is valued: they make the most precious Furs only of the Tails, because they are blackish; and this is what makes them so dear, for a great many Tails go to the Lining of one Vest. They also bring to *Erzeron* abundance of Gall-Nuts, five or six days Journey from the Town, and they preserve the Oaks with great care, by the Bassa's order; the Wood besides would be too dear, if 'twere carry'd thither for burning.

THIS Town is the Thorow-fare and Resting-place for all the Merchandizes of the *Indies*, especially when the *Arabs* are upon the watch round *Aleppo* and *Bagdad*. These Merchandizes, the chief whereof are the Silk of *Persia*, Cotton, Drugs, painted Cloths, only pass through this Country. Very few of them are sold here by retail; and they would let a sick Man die for want of a Dram of Rhubarb, tho there were ever so many intire Bales of it. They sell nothing but the *Caviar*, which is a most odious Dish. 'Tis a common Proverb here, that if a Breakfast were to be presented to the Devil, he should be treated with Coffee without Sugar, Caviar, and Tobacco; I should add a Glass or two of *Erzeron-Wine* to the Bill of Fare. Caviar is only the Spawn of Sturgeon salted, which is prepared about the *Caspian Sea*. This Mear burns the Mouth with its high Seasoning, and poisons the Nose with its nasty Smell. The other Merchandizes before mention'd are carry'd to *Trebisond*, where they are shipt for *Constantinople*. We were surprized to see arrive at *Erzeron* so great a quantity of *Madder*, which they call *Bola*: it comes from *Persia*, and is used in the dying of Cloth and Leather. Rhubarb is brought hither from *Usbeq* in *Tartary*. The Worm-seed comes from *Mogul*. There are some Caravan-Masters, that from Father to Son meddle with nothing but carrying of Drugs, and that would think they degenerated from their Ancestors, if they troubled their heads about other Goods.

THE Government of *Erzeron* yields three hundred Purfes yearly to the Bassa, whom we shall henceforth call the Beglerbey or Viceroy of the Province, to distinguish him from the other Bassas of the Country who are subject to him. Each Purse is 500 Crowns, as in all the other parts of *Turkey*; so that these 300 Purfes amount to 150000 Crowns. They

arise,

arise, *First*, from the Merchandizes that come into the Province, or are Lett. VI. carry'd out of it; most pay Three *per Cent.* and sometimes twice as much. Great Duties are exacted upon the Species of Gold and Silver. The *Persian Silk Chorbashi*, which is the finest, and the *Ardachi*, which is the coarsest, pay 80 Crowns every Camel-Load, which is from 800 to 1000 weight. *Secondly*, The Beglerbey disposes of all Offices in the Cities of the Province; these Offices are farm'd out according to the Custom of the Country, and go to the highest Bidder, as every where else. *Thirdly*, Excepting the *Turks*, all that go out of the Province for *Persia*, are obliged to pay in *Erzeron* at least five Crowns, tho they have no Merchandizes; which is a kind of Capitation constantly imposed upon them. Those that carry with them Gold and Silver only for the Expence of their Journey, pay Five *per Cent.* for the Sum they export.

OUR Beglerbey at his arrival abolish'd most of these Duties, as thinking them tyrannical; perhaps his Successor has restored or increased them since his departure. Besides these Taxes, before the arrival of *Cuperli*, they exacted the common Capitation of all Strangers, of what Nation soever, when they enter'd *Erzeron*; and this Capitation was regulated according to the Estimation the *Turks* made of each Person. This Man, quo' they, must pay ten Crowns for his good Mien: this other having but few things with him, shall pay but five. Thus they fleeced poor Strangers with impunity, and the Missionaries were worse used than any of the rest: that they might not be bit, the first thing they did, was to uncover the Heads of Passengers, to see whether they were shaved or no; so that these Apostolical Men, bound for far Countries, were often obliged to let their Caravan go without them, in hopes of getting some Abatement, or to stay for some great *Frank* or *Armenian* Merchant, that should be so charitable as to pay the Mony for them. There's no getting Justice on the Frontiers of so great an Empire, when the Governours encourage Extortion; and the reason why they encourage it, is because they get by it. When one sets out from *Constantinople* for *Persia*, the best Precaution he can take, is, not only to obtain a Commandment from the *Porte*, but also Letters of Recommendation from our Embassador to the Beglerbeys of the Frontiers through which he is to pass. The *Italian* Religious are too cautious, to fail putting themselves into our Embassador's



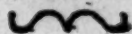
Protection. The King of *France* is much better known and esteem'd by the *Mussulmans*, than the Holy Father, whom they call barely the Mufti of *Rome*.

THE Missionaries are very great Gainers by the death of *Fasullah-Effendi*, Mufti of *Constantinople*, who was dragg'd through the streets of *Adrianople* in the last Reign. 'Twas said he had a share in all the Extortions that were made in the Province of *Erzeron*, of which he was Native, and where he had immense Possessions. That insatiable Man, who was absolute Master of the Emperor *Mustapha*, was a declared Enemy of all the Religious, and especially of the Jesuits. They did not fail to inquire whether we were not Papas, that is, Priests; but they did this only for form-sake; for besides that the Beglerbey honour'd us with his Protection, it is very certain we were not shaved.

THE Province of *Erzeron* yields in Mony above 600 Purfes to the Grand Signior. Besides the 300 Purfes of the *Carach*, exacted from the *Armenians* and *Greeks*, he has also Six per Cent. Custom out of the Merchandizes. So that in the whole, these Merchandizes pay Nine per Cent. to wit, six to the Grand Signior, and three to the Beglerbey. The Grand Signior also enjoys the Duty of *Beldargi* or Land-Tax, paid out of the Possessions of the Spahies.

THE Town of *Erzeron* is not upon the *Euphrates*, as the Geographers place it; but stands rather in a Peninsula, form'd by the Sources of that famous River. The first of these Sources runs a day's Journey distant from the City, and the other a day and a half or two days Journey. The Sources of the *Euphrates* are Eastward in Mountains not so high indeed as the *Alps*, but cover'd with Snow almost the whole Year round. Thus the Plain of *Erzeron* is inclosed between two beautiful Streams, that form the *Euphrates*. The first flows from East to South, and passing along behind the Mountains at whose foot the Town is situated, runs Southward to a little Borough call'd *Mommacotum*. The other Stream, after having for some time verged to the North, a little like that *des Gobelins*, goes through the Bridge of *Elijah*, and thence flowing towards the West along the Road of *Tocat*, is obliged by the Disposition of the Ground to turn towards the South at *Mommacotum*, where it joins the other Branch, which is much more considerable. These two Branches are call'd *Frat*,  
the





the Name of the River which they form. After their Junction, which is three days Journey from *Erzeron*, the *Frat* begins to be capable of carrying little Saicks, but its Channel is full of Rocks, and it is impossible to settle a Passage by water from *Erzeron* to *Aleppo*, without making this River navigable. The *Turks* leave the World as they find it, and the Merchants make the best shift they are able. Yet it would be a much shorter and safer way to go by water, for the Caravans are 35 days in travelling from *Erzeron* to *Aleppo*, and the Road is very dangerous by reason of the Thieves, who rob the Merchants at the very Gates of Towns.

THE Night-Robbers are sometimes more prejudicial than the Day-ones. If good Watch is not kept in the Tents, they come privately and softly, while the Folks are asleep, and pull out Bales of Goods with hooks, without being perceiv'd by any body: if the Bales are fasten'd or laced together with Cords, they are seldom without a good Razor to cut them. Sometimes they empty them at a few paces distance from the Tents, but if they find them fill'd with Musk, they carry them clear off, and leave nothing but the Shell of the Bale. When the Caravans set out before Day-break, which they do generally, the Rogues mingle with the Drivers, and turn out of the way a few Mules laden with Goods, which they easily carry off in the dark. They seldom chuse the worst; for they know the Bales of Silks every whit as well as the Owners. Caravans set out every week from *Erzeron* for *Gangel*, *Teflis*, *Tauris*, *Trebisond*, *Tocat*, and *Aleppo*. The *Curdes*, or People of *Curdistan*, who are said to be descended from the ancient *Chaldeans*, keep the field about *Erzeron*, till such time as the great Snows oblige them to retire, and are constantly upon the catch for an opportunity to plunder these poor Caravaneers. These are some of those wandering *Jafides*, that in reality have no Religion at all, but by Tradition believe in *Jasid* or *Jesus*; and are in such fear of the Devil, that they pay him respect lest he should do them mischief. These Wretches stretch every year quite from *Moufoul* or *New Niniveh* to the Sources of the *Euphrates*. They own no Master, and the *Turks* never punish them, even when they are taken up for Murder or Robbery; they only make them redeem their Lives with a Sum of Mony, and the whole matter is made up at the Cost of the Persons robb'd. Nay, it often happens that a Caravan shall enter into a Treaty with the

Thieves.

Thieves who attack them, especially when they are out-number'd, or the Rogues put on murdering Faces; and then they come off safe for a Sum of Money, and this is the best thing they can do. Every Man must live by his Trade: and it is much better in my mind to shed the Blood of one's Purse, than of one's Veins. Sometimes it stands them not in above two or three Crowns a head. Besides, the Thieves too love ready Money better than any thing else; for not knowing readily where to find Chaps for their Goods, they often are no better than Incumbrances to them. At present all the Caravans of the *Levant* pass by *Erzeron*, even those bound for the *East-Indies*; because the Roads of *Aleppo* and *Bagdad*, tho shorter, are possess'd by the *Arabs*, who are revolted from the *Turks*, and have made themselves Masters of the Country.

THE 19th of *June* we set out about Noon to visit the Mountains to the East of the Town. The Snow was scarce melted upon them; and at six we encamp'd fifteen Miles off, in so backward a Country, that the Plants did but just begin to peep out, and the Hills were only cover'd with a slight Turf; it is hard to account for the Laziness of this Climate. We lay under our Tents in a Valley in the middle of a Hamlet, where the Cottages stood further distant from one another than the Balfides of *Marseilles*. The Water in which we had put our Plants to preserve them, in order to describe them next day, was frozen in the night two lines thick, tho 'twas under shelter in a wooden Bowl. The next day, the 20th, after having simpl'd to no great purpose, because of the Cold, which suffer'd not the Earth to bring forth, we resolv'd to draw back towards *Erzeron* a different way from that we came. We therefore went to see an ancient Monastery of *Armenians*, which is but one day's Journey from that Town, and which bears the Name of *St. Gregory*. The whole Country is bare, not the least Bramble to be seen any where about. This Monastery is pretty rich, but I would as soon live at the foot of Mount *Caucasus*, for 'tis hardly possible it should be colder. I believe that besides the fissue Salt, which is not scarce hereabouts, the Earth is full of Sal Ammoniack, which keeps the Snows for ten Months upon Hills a little resembling Mount *Valerian*. It has been found by divers Experiments, that Sal Ammoniack makes the Liquors it is dissolv'd in extremely cold, and that rather by its fixed saline part, than by its



*Papaver Orientale*  
*magno Coroll. Inst.*

*hirsutissimum*  
*Rei herb. 17.*

*flore*





its volatile part, as appears by the Solution of the *Caput Mortuum* from Lett. VI. which the Spirit and only aromattick volatile Salt has been drawn; for you feel a very considerable Cold in the middle of Summer, if you lay your Hand upon a Glass Retort, whereon a Solution of that *Caput Mortuum* has been made.

THAT Night we lay at another Monastery of *Armenians*, call'd the *Red Monastery*, because the Dome, which is shap'd like a dark Lanthorn, is besmear'd with Red: I cannot think of a truer Comparison for it than a dark Lanthorn; for this Dome ends in a Point or pursled Cone, like an Umbrello half open. This Convent is but three Hours Journey from *Erzeron*; and the Bishop, who is reckoned the most learned of all the *Armenians*, makes his residence in it: this Character of him must not be reckoned any thing prodigious, for Learning is no very frequent Commodity in *Armenia*; but as we were inform'd that he was much esteem'd among the *Curdes*, who according to their Custom were encamp'd about the Sources of the *Euphrates*, we omitted nothing that might engage him to go thither with us. 'Tis impossible to be too cautious before one ventures into those parts, for a *Curd* is a very obstreperous sort of an Animal; they are as unmanageable to the *Turks* as to any body else, and will strip them to the Skin without any Ceremony, when they can get an Opportunity. In short, these Highwaymen obey neither Beglerbey nor Bassa; and you must have recourse to their Friends, when you would obtain the honour of seeing them, or rather the Country where they make their Abode. When they have eat up the Pasturage of one Country, they remove into another. Instead of applying their Heads to Astronomy like the *Chaldeans*, from whom they are usually deriv'd, they study nothing but how they may rifle Passengers, and follow the Caravans by the Scent; while their Wives are employ'd in making Butter and Cheese, bringing up their Children, and tending their Flocks.

WE set out the 22d of June at three in the Morning from the Red Monastery. Our Caravan was not very numerous; we must trust wholly and solely to the Bishop, or not think of seeing the Sources of the *Euphrates*: but after all, what did we venture? the *Curdes* do not eat Men, they only strip them, and we had wisely provided against that, by putting on our worst Cloaths. Hunger and Cold therefore were all we had to

.IV. no. I apprehend. As to the Bishop, he was an honest sort of a Man, and would never have expos'd us to shew our Nudities. We begg'd him to put into his own Box a few Sequins, that we had taken to bear our Expences. Thus secure of our Purse, he made provision of whatever we should have occasion for, and really seem'd to act with Sincerity, knowing full well that we were under the Beglerbey's Protection, and that we were publickly look'd upon in the Town as his Physicians. We had given Prescriptions gratis to all that belong'd to the Monastery; so that after all these Precautions, we boldly gave ourselves up to his Conduct. He put himself at the head of the Company, perfectly well mounted, as were also three of his Servants; and he order'd very good Horses for us too, and our Attendants. After half an hour's riding, we took up a venerable old Man of his Acquaintance at a pretty Village situated on that Branch of the *Euphrates*, which goes to *Elija*. They treated us with some Trouers which they caught on the instant; and nothing can be more delicious than these Fish when they are eat immediately upon being taken out of the Stream, and boil'd in Water into which you have thrown a handful of Salt. This old Man paid us abundance of Civilities, and after having made us promise to cure a Friend of his at our Return, (the old condition) he gave us to understand that he was a good Master of the Language of the *Curdes*, that he had some Friends in the Mountains to which we were going, and that we need fear nothing, being in company with the Bishop and him. We entred some fine Vallies, wherein the *Euphrates* serpentizes among wonderful Plants; and we were charm'd with finding here that beautiful Species of *Pimpernel with red Flowers*, which is one of the chief Ornaments of the Gardens of *Paris*, and which a long while ago was brought from *Canada* into *France*. What gave us most pleasure was, that the Plants were pretty forward, and we hop'd to find them in good condition in the Mountains; but as we went higher, we found nothing but Moss and Snow. The Forests are banish'd from them to the end of the world; yet the Country is agreeable, and the Streams which fall on all hands, make a pleasing Prospect. There are I know not how many Springs on the top of these Mountains; some flow directly down, others gush into little Basons edg'd with Turf. We chose one of the prettiest Green-swards to spread our Cloth.



Cloth upon, in order to refresh our selves with some of the Monastery Lett. VI. Wine, which was better than all the Wine in *Erzeron*. Here we wash'd away the Terror, which the dreadful Name of *Curdes* had notwithstanding all our Care struck upon our Spirits; and dipt out Cup-fulls of Water from the Sources of the *Euphrates*, whose excessive Coldness was tempered by the Heat of our Nectar.

THERE was but one thing disturb'd our innocent Delights, which was, that every now and then certain Deputies from the *Curdes* rode up to us with their Lance in Rest, to reconnoitre what sort of Folks we were. I know not whether Fear or Wine did not make us see two instead of one; for in proportion as Fear laid hold of us, we run to our Cordial for Assistance. If it is ever allowable to drink more than ordinary, 'tis upon such an occasion as this; for had we not done it, the Water of the *Euphrates* had effectually frozen up our Senses. At length, as we thought the Deputation visibly grew more numerous, the Bishop and the old Man went forward some few Paces, beckoning to us to stay where we were. We were very glad to be excus'd from paying our compliments to the Embassadors. After the first Ceremonies, which did not last long, they all together mov'd toward us, and began to argue very gravely about I know not what Business. As People in fear always imagine themselves to be the Subject of Discourse, and besides as the *Curdes* honour'd us from time to time with their Looks, we also affected abundance of Gravity; and not doubting but the Bishop would let them know we fought for Plants, we pick'd up such as lay near us, and seem'd to talk about them, tho really we were speaking of the blessed Condition we had brought ourselves into; still jabbering in paltry Latin, for fear our Interpreters, who were us'd to our Dialect, should understand any thing we said.

THE Conference between the Bishop and the *Curdes* seem'd to us abominably tedious. 'Twas a great way from thence to the Monastery to go in one's Shirt; and who knows but these People, who are us'd to making of Eunuchs, might have taken it into their heads to have metamorphos'd us in the same manner, that we might have sold to more advantage? We were a little heartned, when our *Armenian* Druggerman came and told us the *Curdes* had made the Bishop a Present of a Cheese.

At the same time the old Man came and took a Flaggon of Brandy, which he gave them in return. We caus'd our People to ask him what they were doing: he answer'd smiling, that the *Curdes* were sad Fellows, but that we need fear nothing; for that the antient Friendship which was between them, and the Veneration they had for the Bishop, would secure us from all Dangers. And indeed after they had drank up the Brandy, they went their ways, and the Bishop return'd to us with a very pleasant Countenance. We did not fail to return him thanks for all the care he had been pleas'd to take to defend us from the Insults of those devouring Wolves, and then continued to make our Observations upon the Plants. There are very fine ones about these Sources. Their Concourse makes that Branch of the *Euphrates*, which we had almost constantly kept by the side of from the Monastery, and which runs to *Elija*. You may catch Trouts in it with your Hand, and we liv'd nobly upon them that day; but they were grown so soft the next day, that we would not touch them. Thus far we were very well satisfy'd with our Journey. We ask'd the Bishop if 'twould not be possible to go see the other Branch of the *Euphrates*, which joins the former at *Mommatotum*. He told us laughing that he did not know the *Curdes* of those parts, and that we should see nothing but Springs like those we just now come from. We very humbly thank'd him; but he had no occasion to throw us into new Apprehensions.

THIS good Man, out of the abundance of his Civility, as we afterwards judg'd, would needs go and take his leave of the *Curdes*, and distribute the rest of our Brandy amongst them: we should have approv'd very much of this, had not we been to go along with him, and venture among their Pavilions. They are great Tents of a kind of deep-brown Cloth, very thick and very coarse, which serves for a Cover to these portable Houses; the Compass whereof, which is the Body of the House, is a long Square inclos'd by Cane-Lattices of the height of a Man, lin'd within with good Mats. When they remove, they fold up their Houses like a Skreen, and lade it with their Implements and their Children upon Oxen and Cows. These Children are almost naked in the coldest Season; they drink nothing but Water half frozen, or Milk boil'd in the Smoke of Cow's Dung, which they save very carefully, for without that,



that, their Kitchen would be miserable cold. Thus live the *Curdes*, driving their Herds and Flocks from Mountain to Mountain. They stop at every good Pasturage; but about the beginning of *October* they are forc'd to decamp, and go into *Cardistan* or *Mesopotamia*. The Men are well mounted, and take great care of their Horses; Lances are their only Arms. The Women travel partly upon Horses, and partly upon Oxen. We saw a Troop of these *Proserpines*, who came out to look at the Bishop, and especially at us, who were taken for a sort of Bears that were led out to Airing. Some had a Ring thro one of their Nostrils, and these they told us were betroth'd. They seem'd strong and vigorous, but they are very ugly, and have a mighty fierce Air with them. They have little Eyes, very wide Mouths, Hair as black as Jet, and a mealy ruddy Complexion.

YET even this is a Country that furnishes Matter for Learning. Who would think it, my Lord, among *Proserpines* and *Curdes*? The Mountain wherein are the Sources of the *Euphrates*, must be one of the Northern Divisions of Mount *Taurus*, according to *Strabo*; and this Mount *Taurus*, with its Branches and its Oaks, possesses almost all *Asia Minor*. *Dionysius* the Geographer calls the Mountain that gives birth to the *Euphrates*, the *Armenian Mountain*: the Antients call'd it *Pargardes*. *Strabo* expresseth himself more clearly in another part, when he positively says, that the *Euphrates* and the *Araxes* issue both from Mount *Ahos*, which is a Parcel of Mount *Taurus*. *Pliny* tells us that the *Euphrates* comes out of a Province call'd *Garamide* in the *Greater Armenia*, which *Domitius Corbulo*, who had been upon the spot, calls Mount *Aba*; and which *Nuriamas*, who also had seen the Country, names *Capotes*. *Eustathius* upon *Dionysius Periegetes* calls it *Achos*.

**MITHRIDATES** pass'd by the Sources of the *Euphrates* when he fled into *Colchis*, after being beaten by *Pompey*. It is very probable that the Action happen'd in the Plain of *Erzeron*; for the two Branches of the *Euphrates*, recorded in History, may be call'd the Sources by Historians. *Procopius* knew not these Sources; he imagines they come from the same Mountain as those of the *Tigris*. There is, says he, a Mountain in *Armenia* five Miles and a half from *Theodosiopolis*, whence it



two great Rivers; that which goes to the right, is call'd the *Euphrates*, and the other the *Tigris*. *Strabo* justly said that the Sources of these Rivers are two hundred and fifty Miles, or two thousand five hundred Stadia, distant from each other. *Pompey*, as we are inform'd by *Florus*, was the first that built a Bridge of Boats over the *Euphrates*, which he did in his Pursuit of *Mithridates*. 'Twas in all likelihood near the Elbow which this River makes, after its two Branches are join'd at *Mommacotum*. Some Years before, *Lucullus* had sacrific'd a Bull to this famous River, to obtain a favourable Passage.

'TIS generally believ'd that *Erzeron* is the antient City of *Theodosiopolis*, tho this is not over-certain; unless you suppose, as one indeed may, that the Inhabitants of *Artze* retir'd to *Theodosiopolis* after the Demolition of their Houses. *Cedrenus* relates, that in the Reign of the Emperor *Constantine Monomachus*, who dy'd towards the middle of the eleventh Century, *Artze* was a great Borough full of Riches, inhabited not only by the Merchants of the Country, but also by several other Merchants or Factors, *Syrians*, *Armenians*, and others of different Nations, who confiding much in their great Number and Strength, would not retire with their Effects to *Theodosiopolis*, during the Wars between the Emperor and the Mahometans. *Theodosiopolis* was a great and powerful City, in those times accounted impregnable, and situated close to *Artze*. The Infidels did not fail to besiege this Borough; the Inhabitants made a vigorous Defence six Days, intrenching themselves upon the tops of their Houses, from whence they incessantly flung Stones and Arrows. *Abraham*, the General of the Besiegers, finding such an obstinate Resistance, and apprehending that the Place might be reliev'd, caus'd it to be set on fire on all sides; thus sacrificing this wealthy Booty to his Reputation. *Cedrenus* tells us, that one hundred and forty thousand Souls perish'd in this Siege by Fire or Sword. The Husbands, says he, leap'd into the Flames with their Wives and Children. *Abraham* found in it abundance of Gold and Instruments of Iron, which the Fire could not consume. He also took a great many Horses, and other Beasts of Burden. *Zonaras*, with very little difference, gives the like account of the Destruction of *Artze*, but he does not mention *Theodosiopolis*. This Author only informs us that *Artze* had no Walls, and that its Inhabitants had fortify'd the Avenues

venues of it with Wood; and I believe they us'd all they could find Lett. VI. about the Country in that service, for the Species of it is now lost. As the Town was reduc'd to ashes, and that this Passage is absolutely necessary for Trade, it is very probable the Remnant of those poor Inhabitants, and the foreign Merchants who afterwards settled here, that they might not be in danger of the like Miseries, retir'd to *Theodosiopolis*, which, according to *Cedrenus*, was close to it.

THE *Turks*, who perhaps thought *Theodosiopolis* too long and troublesome a Name, gave it that of *Artze-rum*, that is to say, *Artze* of the *Greeks*, or of the *Christians*; for *Rum* or *Rumili* in the *Turkish* Language signifies *Romania*, or the Land of the *Greeks*. They divide *Romelia* or *Rumili* into that of *Europe* and that of *Asia*; from *Artze-rum* comes *Arzerum* and *Erzeron*, according to the Pronunciation of the Generality of the *Franks*. We must take care not to confound this City of *Theodosiopolis* with another of the same Name, which was upon the River *Abhorras* in *Mesopotamia*, and which the Emperor *Anastasius* had fortify'd with good Walls, as we are told by *Procopius*. The same Author makes mention of the *Theodosiopolis* we have now been speaking of. 'Tis believ'd that *Orthogul*, Father of the famous *Othaman*, the first Emperor of the *Turks*, was the Taker of *Erzeron*; but this is not certain, for *Armenia* continued to have its Kings under *Selim* the first. The Similitude of Names has made many imagine that *Erzeron* was the City of *Aziris*, which *Ptolemy* places in *Armenia the Less*.

GIVE me leave, my Lord, to go from Erudition into Natural History. We observ'd in the Fields about this City a very fine Species of *Poppy*, which the *Turks* and *Armenians* call *Aphion*, as they do the common *Opium*: yet they do not extract *Opium* from the Kind we now speak of; but by way of delicacy they eat the Heads of it when they are green, tho very acrid, and of a hot Taste.

THE Root of this Plant is as thick as a Man's little Finger, and a foot long, white within, brown without, fibrous, full of a Milk which is of a dingy white, very bitter and very acrid. Usually the Stalks are a foot and a half, or two foot high, three or four lines thick, strait, firm, pale-green, bestrew'd with whitish Hairs, stiff, three lines long, unless towards the top, where they are cover'd with short Hair. The Leaves



are a foot high, and are slash'd almost like those of the *wild Poppy*, in several parts almost to the Rib. These pieces are about two inches and a half long, and nine or ten lines broad, deep-green, and as it were shining upon certain Stocks, slash'd about the Rims with great Notches, pointed, and ending in a white Hair, like those that cover the Leaves; and all these Hairs are as stiff and as long as those of the Stalks. Each Stalk commonly supports but one Flower, the Button whereof, which is eighteen or twenty lines long, is cover'd with a Cup consisting of two or three membranous Leaves, hollow, whitish towards the edge, bristling with Hairs. They fall when the Flower blows, and then you perceive that it consists of from four to six Leaves, two inches and a half long, and three and a half broad, rounded like those of other Poppies, and of the Colour of the wild Poppy, more or less deep, with a great Spot, which is also more or less obscure. The inner Leaves are a little narrower than the outer, and stick hard against the Pedicule; nay, oftentimes they fall not till two days after the Stalk is cut. The middle of the Flower is fill'd by a Pistile an inch long, oblong, spherical upon some Stocks, pale-green, sleek, rounded toward the top like a Cap, purple, slash'd in a point near the edges, and set off with about a dozen Bands, deep violet-colour, dusty; which going out from the same Center, distribute themselves in Radiusses, and terminate in one of the Points that are at the edges. This Pistile is surmounted by a great tuft of Stamina in divers Rows, shining-grey, each laden with a Summit, deep-violet, dusty, a line and a half long, and half a line broad. The Plant yields a limpid Juice, but the Pistile is full of a Milk of a dingy white, very bitter and very acrid like the Root. This Pistile comes to be a Fruit or Cod. This fine Species of Poppy is mightily pleas'd with the King's Garden, nay, and with *Holland* too, where we have communicated it to our Friends. *M. Commelin*, a very able Professor of Botanicks at *Amsterdam*, has publish'd the Figure of it.

THE 24th of June we return'd to *Erzeron*, where we were inform'd by *M. Prestor*, who has been ten or twelve Years Consul for the *English* Nation, that there were two Caravans ready to set out, one in three days for *Tocat*, and the other in ten or twelve for *Teflis*. We resolv'd to go to *Teflis*, not only to have a Sight of *Georgia*, which is the finest

Country



Country in the World; but also to gather in our Return the Seeds of so many fine Plants which we had observed about *Erzeron*. Over and above this, we were told, that there were a great many Thieves on the Road of *Tocat*, who would retire, according to their Custom, about the end of the Summer, because then the Fields were burnt up by the great Heats, and yielded no more Forage. It is certain the Months of *June*, *July*, and *August* are the most favourable Season for Thieves: they every where find sufficient to keep their Horses nobly, and this is what they have most at heart; for these Gentlemen don't go a foot like Beggars. On the side of *Tocat*, and in the *Turkish Georgia*, they reap at the end of *July*, whereas about *Erzeron* they don't cut the Corn till *September*. Of all the Caravans, this of *Teflis* is esteem'd least expos'd to danger.

WE did not lose our time while this was getting together. When we were not upon the hunt, we went to have a little Conversation at the *English* Consul's, where there is always good Company. 'Tis the Rendezvous not only of the richest *Armenian* Merchants, but of all manner of Strangers whatsoever. *M. Prescott* is the most of a Gentleman of any Man in the World, extremely good-natur'd, and prevented our Wishes in every thing that might be a Gratification to us: I am even afraid the Natives abuse his Goodness, for they beset him continually. Tho he is not of the *Roman* Communion, yet he performs all manner of good Offices to the Missionaries; he often gives them Lodging in his House, and assists them in their Entrance and Departure from the Country with abundance of Charity. We were told that three or four days Journey from the Town there were good Mines of Copper, whence they drew most of that which is wrought in the *Greek* Suburb, and dispers'd all over *Turkey* and *Persia*. They also assur'd us that there were Mines of Silver about *Erzeron*, as well as upon the common Road from that City to *Trebisond*. We could not see these last Mines, because the Beglerbey took the better Road, which is a great way from it. As to those that are about *Erzeron*, we could find no body that durst be our Guide to them; the Beglerbey himself would not advise us to go near them, because of the Jealousy of the Natives, who imagine that Strangers go thither only to run away with their Treasure. We were told that there was some *Lapis Lazuli* to be found among those of Copper, but in small quantities,

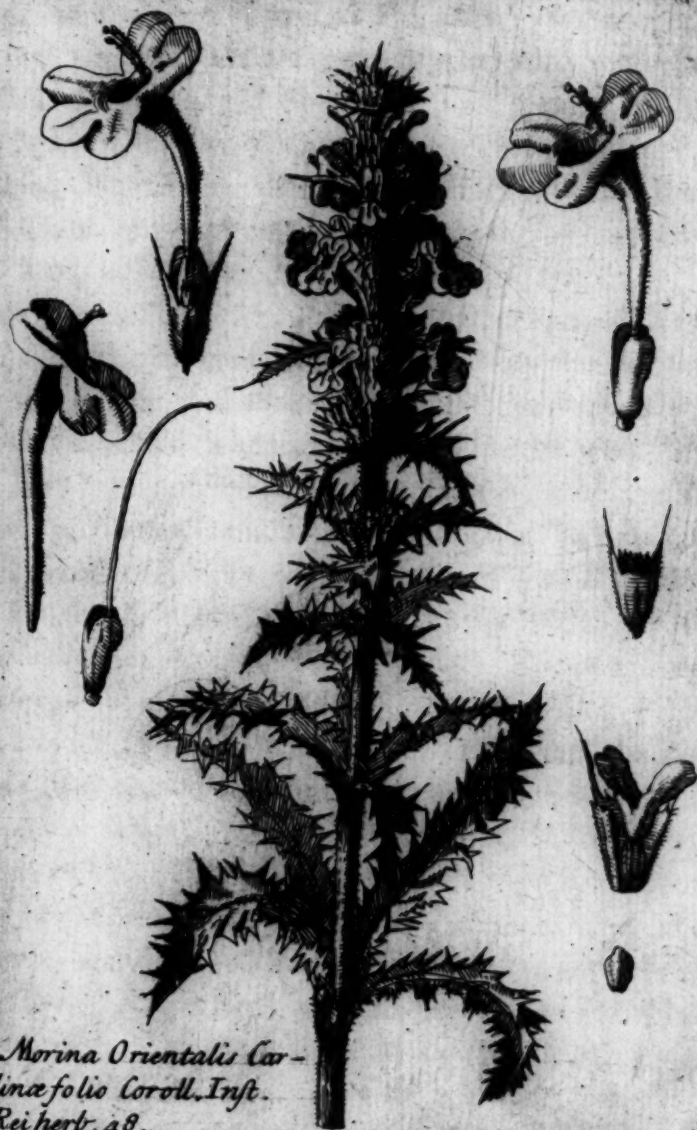
and that it was too much mix'd with Marble. That which is found towards *Toulon* in *Provence*, in the Mountain of *Carqueirano*, has the same Fault; but certainly it is not the *Armenian Stone*, as many have fancy'd. The *Armenian Stone*, as appears by the Description of *Boot*, is of a sky-blue, very smooth, but apt to crumble. Those about *Erzeron* and *Toulon* are very hard, harder even than *Lapis Lazuli*; for properly speaking 'tis nothing but a sort of Marble naturally kneaded with *Lazuli*. Perhaps the finest *Lazuli* is only a Species of *Verdegrease*, or natural Rust. Perhaps also 'tis Gold disguis'd by some corrosive Liquor, as *Verdegrease* is nothing but Copper disguis'd by Wine and the Skin of Grapes. Besides that *Lazuli* is found in Gold Mines, there seem to be in this Stone some Threds of Gold as it were still uncorrupted.

WE one day enquir'd of Mr. *Prescot*, in what Parts died Mr. *Vernon* a learned *Englisb* Mathematician, that had made very fine Astronomical Observations in the *Levant*, and who is honourably mentioned by *Wheeler* and *Spon*: the Consul inform'd us he had often told him he would come to some ill end with all his Knowledge, if he did not learn to keep his Temper. Mr. *Vernon* was a Man of admirable Vivacity, but he was too cholerick. In short, Mr. *Prescot* prov'd a true Prophet, and our Mathematician died at *Hispahan* of the Wounds he receiv'd in the Head, in a Quarrel he had with a *Persian* one day after dinner. Mr. *Vernon* accus'd the *Mahometan* of having robb'd him of a very good Knife, *Englisb*-make; the *Persian* only laugh'd at him, whether he had taken the Knife or no; the *Englisbman* was provok'd more at this than t'other. The Dispute grew warm; from Words they came to Blows, and the *Persian* wounded Mr. *Vernon* so dangerously in the Head, that they were forc'd to tie him upon his Horse, and carry him to *Hispahan*, where he died some days afterwards wanting Assistance, for the *Englisb* were not then settled in that City. At present they are very powerful there, and live like so many Lords. Their Magnificence sometimes exceeds even to Profusion, especially when the Court pays them a Visit.

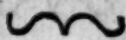
WHILE our People were busied in packing up our Bales, we often simpl'd with a great deal of Pleasure, especially in the Valley of the *Forty Mills*, which is no more than a Walk from the City at the Entrance of two very steep Mountains, from which run several fine Springs, that







*Morina Orientalis Car-*  
*linaefolio Coroll. Inst.*  
*Rei herb. 48.*

that form a considerable Stream, which not only turns a great many Lett. VI. Mills, but also waters one part of the Country quite to the City. In  one of these Mills we had the Satisfaction to proceed to the Nomination of one of the most beautiful Genus's of Plants that is in all the *Levant*; and accordingly we gave it the Name of a Gentleman very valuable both for Learning and Virtue: I mean M. *Morin* of the Royal Academy of Sciences, Doctor in Physick of the Faculty of *Paris*, who by singular good Fortune has rais'd this Plant from the Seed in his Garden of the Abbey of *St. Victor*; I say, by singular good Fortune, for it would not come up in the King's Garden, nor in some others where I had caus'd it to be sown. It seems to have been proud of bearing the Name of M. *Morin*, who always lov'd and cultivated Botany with great Application.

THE Root of the *Morina* is thicker than a Man's Thumb, a foot long, divided into great Fibres, brown, chap'd, but a little hairy. Its Stalk, which is two foot and a half high, is firm, strait, sleek, purple at first, two or three lines thick, also reddish; but hairy at the top, usually accompanied at each Joint with three Leaves pretty like those of the *Carolina*, bright-green, shining, four or five inches long, and about one inch wide, slash'd, wavy, garnish'd with yellow Prickles, firm, hard, four or five lines long. The Leaves diminish a little towards the top, and are somewhat hairy beneath. From their Bosoms grow Flowers by Stages, and in double Rows, an inch and a half long. Each Flower is a crooked Pipe very slender towards the Bottom, where it is white, and slightly haired; but it opens upwards, and parts into two Lips. The upper is turn'd up, and about five inches long, and four broad, rounded and deeply hollow'd inwards. The under is a little longer, and slash'd into three parts, rounded also. The opening of the Pipe which is between these two Lips, is quite uncover'd. Two crooked Stamina that jut out almost three lines, whitish, and laden with yellowish Apices, are fastned against the upper Lip. The Thred of the Pistile, which is a thought longer, ends in a greenish Button. The Cup is a Pipe three lines long, deeply cleav'd into two Tongues, rounded, lightly channell'd. 'Tis from the bottom of this last Pipe that the Flower rises. There are often two sorts upon the same Stock, one quite white, the others of a Rose-colour with a touch of Purple, and whitish

edges. All these Flowers have the same Smell as those of the *Honey-Suckle*, and bear upon an Embryo of Seed. The Leaves of this Plant have at first a faintish grassy taste, but afterwards one finds it somewhat tartish.

WE then went to kiss the Beglerbey's Vest, and to desire a continuation of his Protection. He had the goodness to return us thanks for the care we had taken of his Health, and of all his Family. He gave us unask'd the Letters of Recommendation which we wanted to the Bassa of *Cars*, and order'd us besides a very honourable Patent, wherein he prais'd our Capacity in matter of Physick, and gave good Testimonies with relation to our Behaviour.

*Journey into Georgia.*

WE set out from *Erzeron* the 6th of July to go to *Teflis*, and came to *Elzelmic*, a Village to the North-East, three Hours Journey from the Town. Our Caravan consisting of Merchants, whereof some went to *Cars* and to *Teflis*, and others to *Erivan*, and some few to *Gangel*, were in number but about two hundred Men, arm'd with Lances and Sabres, and some had Fusées and Pistols. The Country of *Erzeron*, for half of the way to *Elzelmic*, is very dry; its Hills are quite bare. You afterwards enter into a Plain, shut in to the right and left by Eminences, whereon was still a good deal of Snow. There fell some about *Erzeron* in the night between the 2d and 3d of July.

THE 7th of July we set out at half an hour after three in the Morning, and encamp'd about ten near a Village call'd *Badijonan*, after having pass'd by another, whose Name I have forgot. There is not a Tree to be seen in all this part of the Country, which otherwise is flat, well cultivated, and water'd as abundantly as the Fields of *Erzeron*. Were it not for this, half of the Corn would be burnt up: yet this seems very strange, for from these very Fields which they are forc'd to water by Art, you see the Snow upon the neighbouring Hills. On the contrary, in the Islands of the *Archipelago*, where the Heats are ready to calcinate the Earth, and where it never rains but in Winter, the Corn is the finest in the world. This plainly shews that all Soils have not the same nutritious Juice: That of the *Archipelago* is like a Camel, one drinking serves it a long while. Perhaps Water is more necessary to that of *Armenia*, to dissolve the fossile Salt wherewith it is impregnated, which would destroy



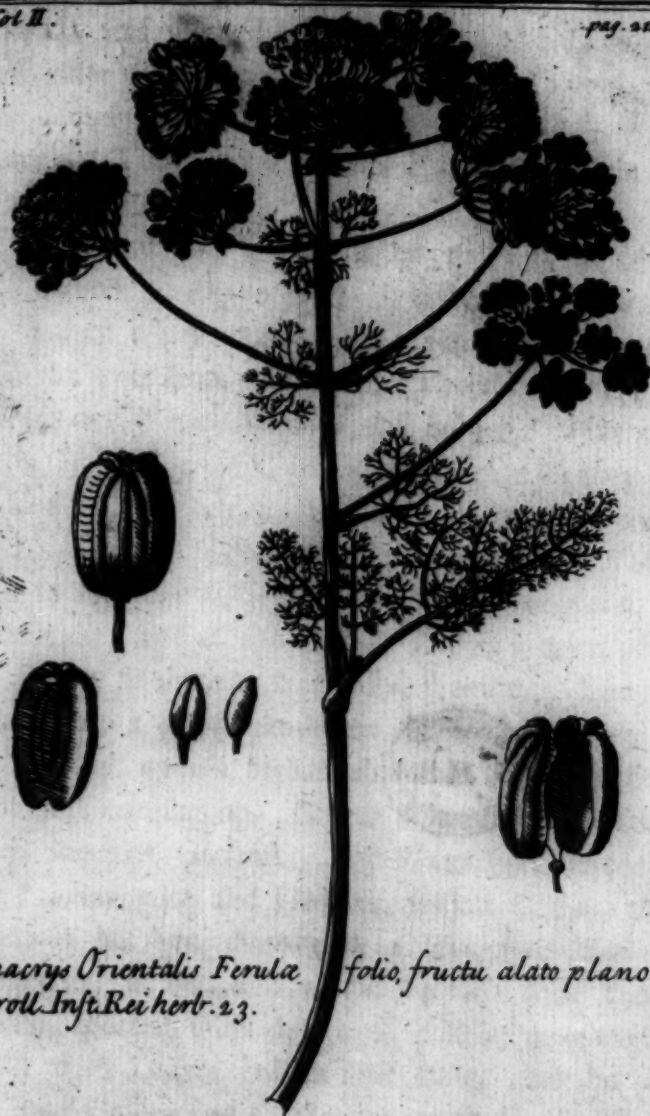
destroy the Contexture of the Roots, if the little Clods were not well Lett. VI. moisten'd with a proportionable quantity of Liquid, and accordingly they turn it deep up. Tho the Ground is not hard, they yoke three or four pair of Oxen or Buffaloes to one Plough; which they certainly do to mix the Earth more thorowly with the fossile Salt, which would lie in too great quantities upon the Surface, and burn up the Plants. On the contrary, in *la Camargue* of *Arles*, which is the fruitful Island form'd by the *Rhone* below the Town, they only give the Earth a slight flourish, to avoid mixing it with the Sea-Salt that is beneath. With this Precaution, *la Camargue*, where there is but half a foot of good Soil, is the most fruitful part of *Provence*; and the Spaniards nam'd it *Comarca*, by way of excellencoe, when the Earls of *Barcelona* were Masters of it. *Comarca* in their Language signifies a fruitful Field. Thus the word *Camargue* does not come from the Camp of *Marius*, as is pretended, for that Roman General never did encamp in it. The great Ditch that he cut to fortify his Camp, and to bring his Ammunition from the *Mediterranean*, was, according to *Plutarch*, between the *Rhone* and *Marseilles*. The Footsteps of that Work are still to be seen on the side of *Fos*, a Village near *Martigues*, which still retains the Name of *Marius's Ditch*; and not that of the *Phocians*, a People of *Asia* above *Smyrna*, that settled at *Marseilles* during the Wars between the *Greeks* and the *Persians*. A thousand Pardons, my Lord, for this Digression: we are so us'd to go out of the way when we are simpling, that 'tis no wonder I should sometimes wander in the Letters you permit me to write to you.

I RETURN to our Caravan. It set out the eighth of *July* about nine in the Morning, and travell'd till one in the Afternoon over large Champains, very negligently cultivated, but as we were inform'd, in themselves excellent. We observ'd very fine Plants in them, as we also did the day before; but that's all, for there's neither Town nor Village near, and not the least Bush to be seen. Our Tents were pitch'd near a Stream that turns a Mill, I know not for what use; for we met not one Soul the whole day.

OUR Course the ninth of *July* was much more agreeable. Tho they made us be moving at three in the Morning, we put in about ten, after having pass'd over some low Mountains, whereon we saw Pines  
of

of the same Species as those of our Mount *Tavare*. The shifting of the Scene affords no small Delight in travelling: nothing can be more tedious than marching along vast Plains, where all that is to be seen is Earth and Sky; and were it not for the Plants, I should rather chuse to be upon the Sea, I mean in calm Weather; for I must freely own, in a Storm one would give all one has in the world to be set down in the most disagreeable Plain in the whole Universe. We encamp'd this day at *Coroloucalesi*, a Village which in our Tongue might be call'd *the Tower of Corolou*. Our Harvest was tolerably good; and as I have no use here for my Learning, for I know nothing either of *Corolou* or its *Tower*, you will give me leave to send you the Description of a Plant, which is still one of the highest Delights of Monsieur the first Physician. It has throve very well, and brought forth Flower and Seed to Perfection in the King's Garden; and in all probability will flourish there many Years.

IT is an Umbellifer, to speak like a Botanist, the Root whereof goes a foot and a half down; it is as thick at the Neck as a Man's Arm, and divided into some other Roots of the thickness of a Man's Thumb, not very hairy, cover'd with a brown Bark, full of Milk, acrid and very bitter. The lower Leaves, which are about three foot broad, and as many long, are so slenderly cut, that one cannot compare them better, than to those of another Species of this Genus, which *Morison* calls *Cachrys semine fungoso, levi, foliis ferulaceis*. The Comparison indeed seems to halt a little, for there is no Species of *Ferula* with such slender Leaves; and without following *Morison's* Example, I had better have compar'd the Leaves of this I am speaking of to those of *Fennel*. The Stalks of our Plant rise to four foot high, as thick as a Man's Thumb, firm, hard, strait, solid, cover'd with a Flower like that of *fresh Plumbs*, sleek, channell'd, knotty, garnish'd at the Joints with two or three Leaves, much smaller than the others; and from the Bosoms of these, towards the top grow three or four Branches, which form a Plant pretty much rounded. The Extremities of these Branches are laden with Umbellas or Clusters half a foot diameter, consisting of unequal Rows that sustain other Clusters smaller, and as it were spherical, terminated by yellow Flowers of five, six, or seven Leaves, a line and a half long, with a point turn'd inward, which makes them seem as if they were hollowed. The Stamina and the Api-



*Chaeris Orientalis Ferula* folio, fructu alato plano  
*Coroll. Inst. Rei herb. 23.*





ces are of the same Colour. The Cup, which at first is but two lines long, grows perceptibly as the Flowers pass away, and afterwards becomes a Fruit about ten lines long and six broad, consisting of two parts, rounded at the back, garnish'd lengthways with little Wings or Leaves, membranous, and white like the Fruit of the *Laterpitium*. We must nevertheless refer our Plant to the Genus of *Cachrys*, because the parts of its Fruit are spongy, three lines thick, and full of Seed thicker than a Barley-corn. The Leaves of this Plant are a little aromack, but very acrid, and very bitter.

THE tenth of July we set out at three in the Morning, and travell'd till past twelve at Noon over agreeable Mountains well stock'd with Pines. Indeed we were not very attentive in examining the Nature of them, for we were from time to time alarm'd with the sight of some Knots of Thieves arm'd with Lances and Sabres. However, they durst not attack us, imagining we were the stronger, tho they happen'd to be very much deceiv'd, and might have had a good Pennyworth of us had they ventur'd. We had *Turks* enow indeed in our Caravan; but the *Armenians*, as we were inform'd by our Druggermans, began to talk about a Capitulation; and if the Thieves had not made off, they had infallibly sent an Envoy to them to treat of a Ransom. The next day we travell'd down hill into a good handsome Plain, where we encamp'd at *Chatac*, a sorry Village upon a Stream that falls from some Hills where the Grass was but just coming up. Scarce was there enough for Pasture in the very best Spots of Ground. The Ways here are edg'd with that fine Species of *Echium* with red Flowers, which *Clusius*, the greatest Observer of Plants of his Age, discover'd in *Hungary*. The Stalks grow three or four together, a foot, and a half or two foot high, three lines thick, pale-green, spotted with deep red, brittle, roughen'd with white Hairs, garnish'd with Leaves half a foot long, and but half an inch broad, of the same Colour and Contexture as those of the common *Echium*, but much more bristled of both sides. They diminish to the top, and from their Bosoms almost from half way of the Stalk to the extremity grow slips an inch and a half long, crooked like a Scorpion's Tail, whereon rest two rows of Flowers eight or nine lines high, turn'd in like a crooked Pipe, open and slash'd into five rounded parts, the undermost whereof

are shorter than the uppermost. These Flowers are of a Madder-colour, red but not bright. The Stamina, which jut out three ways, are a little more shining, but their Apices are deep-colour'd. The Cup is about half an inch, slash'd into five parts, very narrow and very hairy. The Pistile is of four Embryos, which come to be as many Seeds, a line and a half long, brown, of the shape of a Viper's Head.

THE 12th of July we were jogging by four in the Morning, and travell'd till Noon in one of the finest Plains imaginable. The Earth, tho black and fat, is not very productive, because it freezes a-nights, and we often found Ice about the Springs before Sun-rise. As hot as it is in the Day-time, the Cold of the Nights puts the Plants terribly back; the Corn was not above a foot high, and the other Plants were not more forward than they are towards the end of April about Paris. The way of manuring these Lands is still more surprizing, for they will yoke you ten or a dozen pair of Oxen to one Plough. Each pair of Oxen has its Position, and the Ploughman pushes the Share along with his Foot besides; and this they do, to make deeper Furrows than ordinary. Experience has certainly taught them that it was necessary to go very deep, either to mix the upper Soil which is too dry, with that beneath which is less so, or to preserve the Seeds from hard Frosts; for were it not upon some such Considerations, they would not be at so much Pains and Expence. We often enquir'd the reason of our Guides, who barely told us 'twas their way in that Country. There are no Trees in these Fields but a few Pines, which they drag along the Roads to carry them into the Towns and Villages, by tying as many Oxen to them as are necessary to pull them along: this did not surprize us. In Armenia you hardly meet with any thing else but Oxen and Buffaloes yok'd or with Loads on their Backs like Mules. Their Pines however, by the Confession of the Natives themselves, begin to stand very thin, and there are but few of them that will rise from Seed. I know not what they will do when they have cut down all the great Trees, for they can't build without them: I don't speak of building their better sort of Houses, where they use Beams only to support the Coverings; I mean their Cottages, which are their most common Habitations, the four Walls whereof are made of Pines, rang'd pointways in right Angles one upon another up to the Covering, and fastned at the Corners with







*Prospect of Cars on the Frontiers of Persia.*

With wooden Pins. We found no new Plant this day, and began to be a little alarm'd at seeing among some rare ones, which we had observ'd more than once, common *Mallows*, *Plantain*, *Pellitory of the Wall*, and especially *Wallwort*, *Bank-Cresser*, and that Plant which is sold at *Paris* for a Loofenefs, by the Name of *Thalitron*. We thought we were got into *Europe* again; yet we insensibly arriv'd at *Cars*, after a March of seven Hours.

*CARS* is the last Place in *Turky* upon the Frontiers of *Persia*, which the *Turks* know only by the Name of *Agem*. I was a little at a loss one day at the Begierbey's, who ask'd me what Folks said in *France* of the Emperor of *Agem*. As Good-luck would have it, I remember'd to have read in *Cornari*, that the *Lilac* of *Persia* was call'd *Agem Lilac*, and this made me conceive that *Agem* must signify *Persia*. But to return to *Cars*, the Town is built upon a Bank, expos'd to the South-South-East. The Compass is almost square, and somewhat bigger than half of *Erzeron*. The Castle of *Cars* is very steep upon a Rock at the top of the Town. It seems pretty well kept up, but 'tis defended only by old Towers. The rest of the Place is like a kind of Theater, behind which is a deep Valley, steep on every side, and thro the middle of that runs the River. This River does not go to *Erzeron*, as *Sanson* believ'd; on the contrary, it comes from that great Plain, which is the way from *Erzeron* to *Cars*, and falls from those Mountains where we first saw Thieves. After having winded about this Plain, it comes to *Cars*, where it forms an Island, running under a Stone Bridge, and follows the Valley that is behind the Castle. There it not only turns several Mills, but also waters the Fields and Gardens. At last it joins the River *Arpagi*, which flows not far from thence; and these two Rivers, join'd together by the Name of *Arpagi*, serve as a Frontier to the two Empires, before they fall into the *Araxes*, which the *Turks* and *Persians* call *Aras*. What may have deceiv'd *Sanson*, is, that the *Araxes*, as will afterwards appear, has its Source in the same Mountain as the *Euphrates*. That Author places *Cars* at the Conflux of the two imaginary Branches of the *Euphrates*, which, according to him, form a considerable River that runs to *Erzeron*. These Faults must be imputed to the bad Accounts that have been given him; for *Sanson*



was an excellent Man, and the first that drew good Maps in France.

CARS is not only a dangerous Town upon account of Thieves, but the *Turkish* Officers also generally make great Exactions from Strangers. We desir'd to see the Bassa, upon occasion of the Extortions we were threatned with. His Chiaia, to whom we were carried first against our Will, very fairly told us all our Parents signify'd not a Farthing, and that certainly we should never be allow'd to go into the Country of *Agem*. And yet we had shewn him a Commandment from the Port, and a Passport from the Beglerbey of *Erzeron*, who is superior to the Bassa of *Cars*. Here follows the Analysis the Chiaia was pleas'd to make of these Authorities. As to the Commandment of the Port, says he, 'tis the most venerable Patent in the world, (and he put it to his Forehead every moment) but the Town of *Cars* is not mentioned in it. I answer'd, it was impossible to put in a Sheet of Paper the Names of all the great Cities in their Empire. The Passport of the Beglerbey of *Erzeron* imports, says he, that you may come here, but it does not say you may go further. As I had got a Translation of it made at *Erzeron*, I begg'd the Chiaia to read it over again, protesting that the Beglerbey had made us believe that his Passport would remove all Difficulties that might impede our passing from *Cars* into *Gurgistan*, which belongs to the Emperor of *Agem*, and that this was what we really intended to do. After some Disputes about this Passport, we told him we should be very glad to kiss the Bassa's Vest, and present him the Beglerbey's Letter. He answer'd, that he would take care to deliver the Letter: but he was sure the Bassa would never suffer us to go out of the Grand Signior's Territories: yet he would go and know his Pleasure. Accordingly he left us very abruptly, to wait, as he said, upon the Bassa in his Apartment.

AFTER having danc'd attendance a long while, we were told we should run the risque of lying in the Streets, if we did not make haste into the Suburb where our Caravan-ferai was. Tho the *Turks* and *Persians* live together in as much Peace as can be wish'd, they nevertheless shut the Gates of their Town at Sun-set. Before we went, we desired one of the Chiaia's Servants to tell him that we were forc'd to be gone, because

because it grew towards Night, but that we should be very glad to know our Fate before we went, if possible. He sent us word that the Bassa his Master having read and consider'd of the Beglerbey's Letter, could not allow us Passage; but that the next day he would call together the Musti, the Janizary-Aga, the Cadi, and the chief Men of the Town, to read it: that without this Precaution, the Bassa might forfeit his Head, if it came to be known at *Constantinople* that he had omitted to seize three *Franks*, that perhaps might be the Great Duke of *Muscovy's* Spies. All these Ceremonies fretted us heartily: We apprehended they would be tedious, and that what with one Scruple, and what with another, our Caravan might go away without us, so that we supp'd very melancholy. Two Emisaries from the Chiaia had the Goodness next Morning to rouse us at Day-break, to let us know in plain terms, that a Discovery had just been made of our being Spies, that the Bassa was not indeed inform'd of it as yet, so that the thing might still be remedied, but that we might assure ourselves the Information came from a good hand. As we did not seem at all frightned at this, they added, that Spies were condemn'd to the Flames in *Turky*, and that some of the most creditable People in the Caravan were ready to declare, that upon pretence of searching for Plants we observ'd the Situation and Walls of Towns, that we took Draughts of them, that we enquir'd critically into the Strength of the Garisons, that we would know what part the most inconsiderable Rivers came from: all which certainly was most abominably criminal. This was the Talk of him who seem'd the greatest Rogue of the two; the other, who seem'd a little more moderate, said, to be sure we never came so far to pick Straws. We still insisted upon the good Testimonies which the Beglerbey of *Erzeron* gave of us in his Letter. They replied, there was no reading of that till the Cadi return'd from the Country, where he was to stay a day or two longer. Upon this, we parted very coldly.

BY good Fortune, as we were walking thro the Town, we met an Aga of the Beglerbey of *Erzeron*, that was but just arriv'd, and that knew us immediately, having seen us visiting the Sick in the Palace. After the first Civilities, we told him the Trouble we were in. Surpriz'd at our Story, he went to the Bassa's Chiaia, and told him in our presence that



there was no reason for hindring our Passage; that the Beglerbey *Coproglu*, to whom we were recommended at *Constantinople* by the Ambassador of the Emperor of *France*, honour'd us with his Protection; that we had been permitted to accompany him from *Constantinople* to *Erzeron*, that he had been satisfied with our Advice and Prescriptions; and lastly, that Persons so well recommended by him, ought not to be receiv'd in that manner. He made a sign to us to retire, and gave us to understand by his Servant, that we should have Satisfaction very speedily. We went to a Coffee-house to wait for the Decision of this weighty Affair. A moment afterwards the same *Chiodars* of the *Chiala*, that had call'd us the Spies of the Great Duke of *Muscovy*, and who were much rather Spies over us, for they kept us constantly in view, came to inform us with a forced Joy, in hopes of getting some small spill of Money out of us, that all the Passages of the Empire were open to us; but that we had infallibly been stop'd, had it not been for the Beglerbey of *Erzeron's* Letter, or that at least they had made us pay a hearty Duty, as they do most of those that go out of *Turky* into *Persia*. They had scarce finish'd their Speech, when the Aga, our Deliverer, came out, and carried us to the *Chiala*, who made us smoke and drink Coffee. He told us we might go whenever we pleas'd; that in consideration of the Beglerbey of *Erzeron*, he forgave us two Crowns which are due to him for all the Beasts of Burden that pass that way; and as he was told we were not Merchants but Physicians, he made it his Bargain, that before we went we should cure an Aga of his Acquaintance that had a *Fistula in ano*. As he said this gravely, and we did not care to fall into his Nets again, we thank'd him for his Civilities, and told him we would take care of his Friend, and give him all the Assistance we could during our Abode at *Cars*; but added, that a *Fistula in ano* could not be cur'd without cutting, and that we were so unfortunate as not to have Instruments to do it with.

WE retir'd to our Camp much better satisfy'd than we were the day before. While we were at Table, one of the Servants of the Aga of *Erzeron* came and represented to us, that his Master had done us a very considerable piece of Service; that he did not exact any Gratuity from us, but that we knew the World better, than to go away without making him



him some Present or other. We came off for thirty Pence for the Servant, and two Oques of Coffee which we sent his Master; heartily glad of escaping at so cheap a rate. And for fear of a second Greeting, we resolv'd to keep in the Fields, in quest of Plants, till the Departure of our Caravan: thus the *Turks* always sledge Travellers, especially upon the Frontiers; but we must say this in their behalf, they commonly take up with whatever you are pleas'd to give them.

'TIS a reasonable Conjecture whether *Cars* be not the antient City that *Ptolemy* sets down among those that are in the Mountains of *Little Armenia*. The Resemblance of the Names will support it, and there is no need of being perplex'd because that Author places it in *Little Armenia*. Besides that this might be a Fault of Inadvertency, the Divisions of *Armenia* have been so often alter'd, that there is great Confusion among the Authors that speak of this Country. One might suspect too that *Cars* is the Place which *Ptolemy* calls *Chorsa*, and which he says is in the *Greater Armenia*, only that he sets it down on the side of the *Euphrates*. This is what may have deceiv'd *Sanfon*; but it is certain *Cars* is very far from that River, and I could rather forgive those that have propos'd it as a doubt whether *Cars* be not the City of *Nicopolis*, which *Pompey* built in the Place where he beat *Mithridates*, since that City is said to have been between the *Euphrates* and the *Araxes*. *Cedrenus* and *Europalatus* call *Cars* *Carse*, *Leunclavius* *Carseum*. This last says, that in 1579, *Mustapha Bassa*, who commanded the Army of Sultan *Amurath* against the *Persians* and *Georgians*, fortify'd *Cars*, and provided it with necessary Ammunitions. It might be made one of the strongest Places in the *Levant*.

THE 12th and 13th of *July* the Caravan sojourn'd here to pay Customs. We departed next day at one in the Morning, because the richest of our Merchants, who had confess'd but part of the Money they were carrying into *Persia*, were willing to avoid any new Enquiries that the Officers might make. They mounted their Horses as soon as ever they were dispatch'd, and we travell'd over a great Plain, all the night-time, as dark as it was. About nine in the Morning we encamp'd near *Barguer*, a great Village, the Castle whereof, which is half ruinate, seems to have been a good Building in its time. We discover'd hardly any but common Plants, and especially abundance of yellow *Gallium* and *Gramen*

*Sparteam*,

*sparteum, pennatum*, C. B. About noon we descended into a pretty good Valley, half a League from *Barguet*. Among some scarce Plants we observ'd here a pretty singular Species of *Betony*, whose Seed has rais'd and multiply'd in the King's Garden. It is chiefly distinguishable in the length of its Leaves, which are half a foot long to one inch broad, and Culture has not alter'd them. This Plant has been long known in *France*, since Monsieur the first Physician found the Figure of it among the Plates, which *M. de la Brosse* his great Uncle, and Intendant of the King's Garden, had caus'd to be grav'd. It is a pity those Plates did not appear in time; they are as big as those of the Garden of *Aisted*, and much better grav'd. Monsieur the first Physician, who has lately recover'd them, gives us hopes of his making them publick.

I KNOW not by what Fatality it has happen'd that most of the great Works of Botany wrote in *France* in the last Century, and which would have done great Honour to the Kingdom, have never yet appear'd. *M. Richer de Belleval*, Chancellor of the University of *Montpellier*, had describ'd and caus'd to be engraven a vast Number of scarce Plants that grow in the *Alpes* and *Pyrenees*, and that pass daily for unknown Plants. It appears by the Plates which are in the hands of his Heirs, that the *Bauhinusses* never discover'd any thing so fine in those times. The Work of *F. Barrillier* is buried at the Bottom of the Library of the *Dominicans* in the Street of *St. Honoreus*. That indefatigable Man, after having travell'd all over *Spain* and *Italy*, and laid out a great deal of Money to get the finest of his Discoveries engrav'd, dy'd at *Paris*, without having publish'd any thing; and there is no likelihood of that fine Collection's ever seeing the Light. The same will happen to the Labours of *F. Plumier* a Minima, unless you, my Lord, promote the Edition of it; it may be said, in praise of that Father, that he alone has describ'd and drawn more *American* Plants than all that ever pretended to treat of them besides put together. It is very easy to make Books of Plants, by publishing the Figures of such as are cultivated in a Garden, and as are sent one in Seeds or Roots by a Correspondent; but *F. Plumier* made four Voyages into *America*, and dy'd at *Cadiz*, just as he was going by your Orders to *Peru*. For my part, I flatter myself, my Lord, that you will continue me the Honour of your Protection, and  
cause



*Betonica Orientalis, an gustatissimo et longissimo folio.*  
*Spica florum crassiori Coroll. Inst. Rei herb. 13*











cause to be grav'd the many beautiful Plants which I have observ'd in my Voyages.

THIS is one of those Digressions that are allowable only in Letters: the epistolary way of Writing will admit of every thing, and is wonderful convenient for Travellers, who cannot help straying a little out of the way sometimes in a long Journey. But I'll go back to the Caravan. The 15th of July we set out at four in the Morning, and pass'd over Plains pretty well cultivated, interspers'd with some agreeable Hills, whereon the Corn was much forwarder than about *Erzeron*. They sow a great deal of Flax, especially near the Villages, which are pretty frequent. About seven in the Morning we forded a little, tho not inconsiderable River, which, as we were inform'd, discharg'd itself into the *Arpagi*. The great Caravan left us a League from this Place to go to *Gangal*, and we were in a pretty great Consternation to see ourselves reduc'd to such a small Company as three Merchants that were going to *Teflis*. A *Turkish* Aga, encamp'd upon the Road, sent two Guards to learn who we were; but as they could not read, they only cast their Eyes upon our Passports, and demanded for their pains some Trouts which our Druggermans had caught. They made our Merchants pay ten Aspers per Load, and got each a piece of Soap to shave himself with.

WE this day discover'd in my mind the finest Plant that the *Levant* produces. 'Tis a Species of *Elephas*, with great Flowers, the Trunk whereof turns in downwards.

ITS Root, which is about two or three inches long, is but a line and a half thick, hard, reddish, hairy, and puts forth a Stalk nine or ten inches high, square, purple towards the Bottom, slightly haired, accompanied with Leaves opposite cross-ways, two and two, from an inch to fifteen lines long, and nine or ten lines broad, like those of the *Pedicularis*; yellow, hairy about the Edges, dented like a Battlement, vein'd. From their Juncures rises a Flower on each side, made like a Pipe behind, greenish, but a line and a half or two lines long. This Pipe afterwards opens into two Lips, the uppermost whereof is first dilated into two kinds of Ears pretty much rounded, between which grows a Trunk or crooked Pipe nine lines long, one line thick, ending in an oval Lip, a line and a half diameter, curl'd, edg'd with little Hairs, and beyond

yond this juts out the Thread of the Pistile. The Under-lip is an inch long, and an inch broad, and slash'd into three parts, the two side ones being shap'd like two great Ears. The under part is reslash'd into three pieces. The side ones are rounded also, but the middlemost is only a little Beak very sharp pointed. This whole Flower is of a Saffron-yellow, except the Bottom of the Upper-lip which is whitish. The Stamina are very short and conceal'd under the Wings of the Upper-lip. Their Summits are two lines long, and a line broad, flatten'd, pale-yellow. The Upper-lip represents the Trunk of an Elephant when he is bending it to bring something to his Mouth, whereas in the other known Species of this Genus this Lip turns up. The Cup is of one single piece, three lines long, slightly haired, the Upper-lip is obtuse, hollow'd. The under is more deeply cleav'd into two pieces. Each Flower is fastned to a Stalk half an inch long, and very slender. The Pistile, which is a Button somewhat oval, is but a line long, and comes to be a Fruit half an inch long, almost square, with rounded Corners, pale-green, membranous, about two lines and a half thick, divided lengthways into two Apartments which open sideways, and inclose Seeds a line and a half or two lines long, and one line thick, channell'd lengthways, and of the Form of a little Kidney.

THE 16th of July we were moving at four in the Morning, and about eight encamp'd in a large fine Meadow, where our Tents were pitch'd for the first time in the Dominions of the King of Persia. We lay the night before but one Hour's Journey from the Frontiers, which is taken from the top of a Hill, at the Descent whereof begins the *Persian Georgia*, or the Country which the Persians call the *Gurgistan*, that is to say, the Land of the Georgians; for *Tan* is an ancient Celtic Word, signifying a Country, and this Word continues in use all over the East, where they say *Curdistan*, *Indostan*, &c. meaning the Land of the Curdes, that of the Indians, &c. We could see a great many pretty considerable Villages; but all this fine Country yields not one single Tree, and they are forc'd to burn Cow's Dung. Oxen are very common here, and they breed them as well for their Dung as for their Flesh. They will yoke fourteen or fifteen pair to one Plough, to turn up the Ground. Each pair has its Man to drive it, mounted like a Postilion; all these Postilions, who yawl and roar like Sailors in a Storm, make together a most in-



tolerable Comfort. We had been accusom'd to this Noise ever since we left *Erzeron*. Sure 'twas not this Ground in *Georgia* that is spoken of by *Strabo* to have been only glanc'd over with a Wooden Plow, instead of an Iron one.

THIS *Georgia* is an excellent Country. The moment you are got into the King of *Persia*'s Dominions, People come and present you with all manner of Provisions, Bread, Wine, Fowls, Hogs, Lambs, Sheep. They especially accost *Franks* with a smiling Countenance, whereas in *Turky* you meet with none but serious Fellows that survey you gravely from head to foot. What surpriz'd us most, was, that the *Georgians* despise Money, and will not sell their things: Neither indeed do they give them; but they truck with you for Bracelets, Rings, Necklaces of Glass, little Knives, Pins or Needles. The Girls fancy themselves finer than ordinary, when they have five or six Necklaces round their Neck, and hanging down to their Breasts; their Ears also are set off with them; and yet all this together makes a very queer Show. We therefore spread our Wares upon the Grass; and as we had been inform'd of their Customs, we laid out ten Crowns at *Erzeron* in what we thought would please 'em, namely, in *Venetian* Enamels, which are exactly like those of *Nevers*. We got a hundred for one by these Merchandizes, but you must not load yourself too much with them, for you have vent for them no way but by Truck, and they give you nothing but Necessaries for them, and that too for no more than two days Journey; as if the antient Manners of the *Georgians* had been preserv'd only within that particular Country. These People, as *Strabo* says, are larger and handsomer than the rest of Mankind, but their Manners are very simple. They use no kind of Money, no Weight, no Measure, scarce can they count above a hundred; All their Traffick is by Exchange. We therefore trusted our little Treasure to these honest People; they took what they pleas'd, but it is very certain they did not abuse the Confidence we repos'd in them. They gave us a Hen as fat as a Turkey, for a Necklace that cost but six Blancs, (Farthings) and a great Measure of Wine for Bracelets of eighteen Deniers. The Hogs run about freely, whereas in *Turky* they hunt them as unclean Animals: it is said they are much better in *Georgia* than any where else; but the reason I believe is, because most Travellers, who have generally



coming Stomachs, think every thing excellent: indeed their Gammons seem'd to us a new kind of Food, for we had eat none since our Departure from the *Archipelago*. The *Georgians* look upon the *Turks* to be ignorant, and ridiculous in their abstaining from Hog's Flesh: the *Turks*, on the contrary, call the *Persians* *Schismatics*, and the *Georgians* *Infidels*, because they eat it without any scruple.

AS to the *Georgian* Women, they did not surprize us, because we expected to find them perfect Beauties, according to the Description commonly given of them. The Women with whom we exchange'd our Enamels were not at all disagreeable; nay, they might be counted Beauties in comparison to the *Cardes*, whom we had seen towards the Sources of the *Euphrates*. Our *Georgians* had however an Air of Health that was pleasing enough; but after all, they were neither so handsome nor so well shap'd as is reported. Their Skin is often perfum'd with the Vapour of Cow-dung; neither are those that live in the Towns any thing extraordinary, more than the others: so that I think I may venture to contradict the Descriptions that most Travellers have made of them. We brought the Capuchins of *Teflis* to be of our Opinion; they know the Country better than Strangers, and have not yet been able to persuade these Women to lay aside the use of the nasty Paint with which they spoil their Faces, to keep up the antient Customs of the Country. We were told that they stole the most beautiful Girls about six or seven Years old, to carry them to *Hispahan* or into *Turky*; the Parents of the Children and their nearest Friends often have a hand in these Doings. To avoid this Inconveniency, they marry them at seven or eight Years old, or shut them up in Nunneries; so that the Art of Ogling we had learnt at *Paris* was of no manner of use to us, for in all probability they had lately carried away all the Girls that were pretty to other Places. Here is the Picture of a *Georgian* Woman that we thought agreeable enough. The Custom of taking away the handsome People out of this Country is very far from being new. *Zonaras* observes, that by the King's Order they us'd to make Eunuchs of the likeliest Boys, and then sell them to the *Greeks*; but to appease Seditions, it often costs the Fathers their Lives.

WHAT

Women of  
TEFLIS.







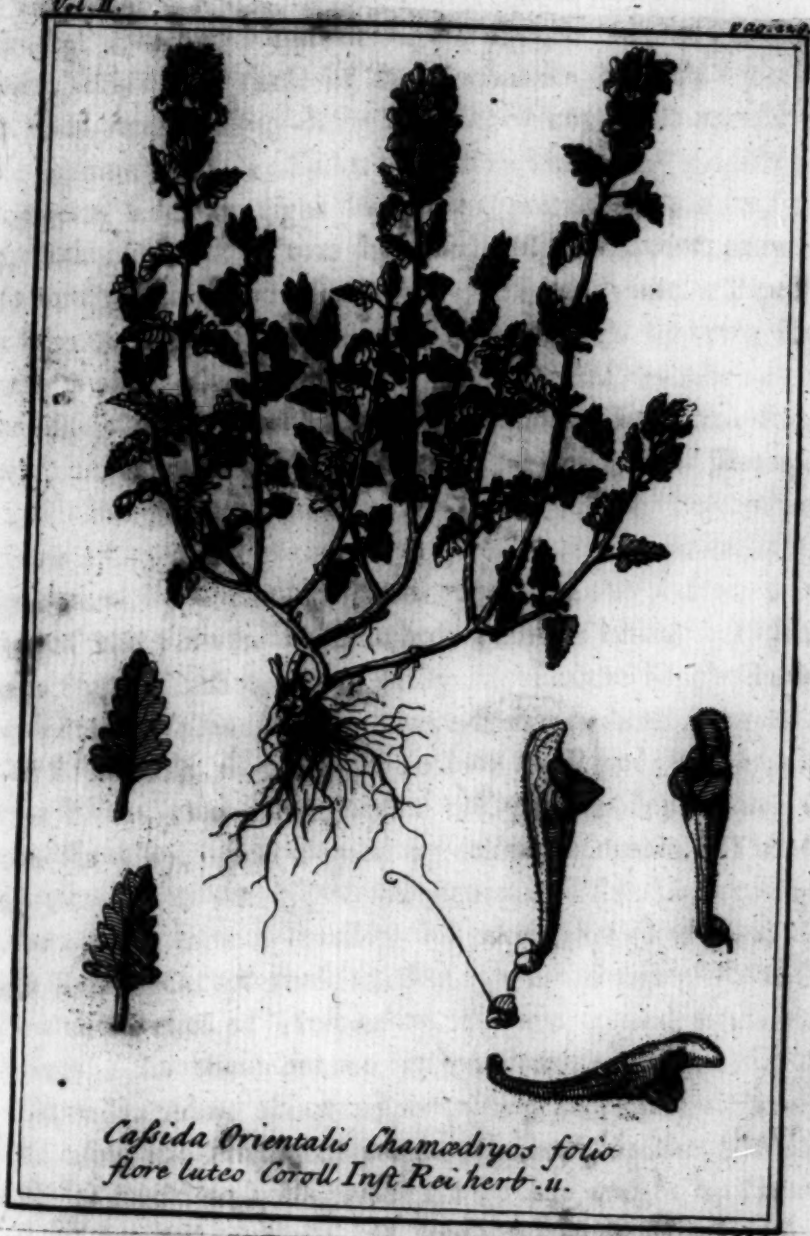
WHAT is most edifying upon the Frontiers of *Georgia*, is, that nothing is exacted from Strangers. You may go in and out of the King of *Persia's* Dominions when you please, without asking leave of any body whatsoever. The Merchants of our Caravan, which was grown somewhat more numerous by the way, assur'd us that they not only treated the *Franks* respectfully, but look'd upon them even with Fear and Veneration when they wore Hats and Coats; whereas in *Turky*, they would infallibly stone a Man that should make such a strange Figure. There are but very moderate Customs on the Merchandizes that enter *Persia*. About this Frontier we pass'd the River *Arpagi*, which comes from *Cars*, or to speak more properly, which receives the River of *Cars*, as was said before. The *Arpagi* runs into the *Araxes*; the *Araxes* joins the *Kur*, and the *Caspian* Sea receives all these different Waters. The *Arpagi* is reckon'd to abound with Fish the most of any River in the Country; some will have it that it serves as a Frontier to the two Empires: but it is not our business to decide this Question, and at worst, the whole difference is but a quarter of a League.

WE mounted our Horses the 17th of *July* at half an hour past three in the Morning, and encamp'd about ten in a great Plain, after having pass'd some pretty high Mountains, where our Teeth chatter'd in our Heads. The whole Country is full of Grass; but all manner of Trees have been long banish'd out of it. Among the Plants which we observ'd, we discover'd a Species of *Aconite*, like that which is call'd *Wolf's-Bane*. The Stalks of this we are now speaking of form a Pyramid of Flowers about a foot and a half high. Each Flower is white. The Head-piece, which is fifteen lines high, is rounded at the end, and three lines broad. The Crofiers are purple. On some Stocks grow Flowers that approach to a dingy white.

THE 18th of *July* we set out at half an hour past four, and travell'd till Noon. The Change of Country surpriz'd us so agreeably, that we thought we were come into a new World. All round you, lay high Woods mix'd with Coppices, among which grew Oaks, Beech-trees, Elms, Lindens, Maples, Ash-trees, Yoke-Elms, with great and small Leaves. There are also Haw-thorns and Elders, Hazles, Pear, Plum, and Apple-Trees; Strawberries and Rasberries are far from being scarce. Who

could have expected to see so many fine things? They were reaping their Corn at the bottom of the Valley where we encamp'd. We this day first saw Vines in this Country; and tho' their Wine cannot be call'd good, yet it may be reckon'd Nectar in comparison of that we drank at *Erzeron*. The next day's Scene was no less agreeable, for from three in the Morning till ten we journey'd in a Valley, which, tho' narrow and steep, was charming for its Verdure and its different Points of View. The Houses are at the bottom, or half way up the sides; nothing but Woods run along the top of the Prospect; all the rest is taken up with natural Vineyards and Orchards, in which the Nut, Apricot, Peach, Plumb, Pear, and Apple-trees grow of themselves. If this Valley be not that which *Procopius* describes between the Country of the *Tzans* and the *Armenian Persia*, we cannot doubt its being one of those Parts of *Georgia*, wherein, according to *Strabo*, abound all manner of Fruits, which the Soil produces without Culture. They take no farther care of their Vines, says that Author, than just cutting them once every five Years. After you are past the Country of the *Tzans*, *Procopius* says you enter in a profound steep Valley, which is one of the Appurtenances of Mount *Caucasus*, well peopled, where you eat all the kinds of Fruits that can be with'd for in Autumn. It is full of Vines, and after three days Journey, ends at the *Armenian Persia*. It is very certain we were not far from Mount *Caucasus*. The Mountains that stretch from *Cars* to *Teflis*, and towards the *Caspian Sea*, are properly the *Moschiick* Mountains of the Antients, which, according to *Strabo*, take up *Armenia*, quite to the *Iberians* and the *Albanese*. Be it as it will, the beautiful Valley we are now speaking of, concludes in an agreeable Plain pretty well cultivated, thro' which runs a considerable River that comes down from the Mountains; and which, as we were inform'd, runs into the *Kur*, on the side of *Teflis*. It may be offer'd as a Conjecture, whether this be not the River which *Strabo* calls *Aragos*. The whole Country is fruitful in fine Plants. Here is a Species of *Cassida*, which by its yellow Flowers, and its Leaves flash'd like the *Germander*, is distinguish'd from all the Species of this Genus.

ITS Root, which is reddish, hard, ligneous, sometimes rising like a Tuberculum, and garnish'd with hairy Fibres, puts forth Stalks, crooked



*Capida Orientalis Chamaedryos folio*  
*flore luteo Coroll Inst Roi herb. u.*





Lett. VI.



to the Ground, then rising strait again, which easily multiply by Clusters of Fibres, in the places where they lean down upon the Earth. The Stalks are about eight Inches high, branchy from the very bottom, a line thick, hard, tufty, accompanied with Leaves two and two, eight or nine lines long, and four or five inches broad, deep-green, but white within, slant'd like those of the *Germander*, sustain'd by a Tail three or four lines long. They diminish till they come towards the Summit, and these Summits end in a Spike an inch and half long, garnish'd with Leaves, pale-green, seven or eight lines long, pointed, thick set, not at all, or very little indented. From the bosoms of these Leaves grow yellow Flowers about fifteen lines high, narrow'd at bottom into a Pipe, which is but one line diameter, but opening higher, and cut into two Lips. The upper is a Head-piece four lines high, garnish'd with two little Wings greenish-yellow; the Under-lip is yellow also, three lines long, hollow'd, and approaches somewhat to the form of a Heart. The Cup is but two lines high, parted into two Lips, the highest of which represents a Scholar's Cap, at the bottom whereof is a Pistile or Pointal of four Embryo's surmounted by a crooked Thred, stretch'd out and parted in the Head-piece of the Flower. The whole Plant is bitter. It loves a fat Soil and a warm Climate. It is easily rais'd in the King's Garden, and in the Gardens of *Holland*, where I have communicated it to our Friends.

WE march'd all night the 20th of *July*, and arriv'd not at *Teflis* till about Noon, after having rested for about an hour, three Miles distance from the City, upon a good agreeable Mountain. The Carriers generally set out in the Night-time, to avoid the Couriers of the *Persian* Princes, who have a Privilege of taking any Horses they find upon the high Roads, except those of the *Franks*; for they think they should violate the Duties of Hospitality, if they treated them as they do the Natives. As there are no settled Posts, and these Couriers are supposed to be riding about Affairs of Consequence, no body grumbles at their using the Horses of private Persons; so that the dismounted Traveller is forc'd to walk afoot till he has caught his Horse again. This Fashion is a little uncivil; but 'tis the Custom of the Country, and 'twould be dangerous to resist.

AFTER

AFTER having pass'd several flat Countries, you enter into steep Passes as you approach *Teflis*. This City is upon the Declivity of a Hill, which is quite bare, in a pretty narrow Valley, five days Journey from the *Caspian*, and six from the *Black Sea*, tho' the Caravans reckon it double the way. *Teflis* or *Tiflis* is at present the Capital of *Georgia*, known to the Antients by the Names of *Iberia* and *Albania*. *Pliny* and *Pomponius Mela* mention a People call'd *Georgi*. Perhaps *Georgia* retains that Name, or may be the Greeks call'd them *Georgi*, as much as to say, good Husbandmen. The *Iberians*, as we are inform'd by *Dion Cassius*, inhabited the Lands on this and t'other side the River *Kur*, and consequently were Neighbours of the *Armenians* that liv'd to the West, and of the *Albanese* to the East; for these latter possess'd the Lands that are beyond the *Kur*, quite to the *Caspian Sea*. These *Iberians*, a very warlike Nation, declar'd against *Lucullus*, for *Mithridates*, and *Tigranes* his Son-in-Law. *Plutarch* observes, that they were never subject either to the *Medes* or *Persians*, nor even to the mighty *Alexander*; nevertheless they were beaten by *Pompey*, who advanc'd within three days Journey of the *Caspian Sea*, but he could not see it, as desirous as he was of that sight, because the whole Country was cover'd with Serpents, whose Bite was mortal. *Artoces*, who then reign'd over the *Iberians*, endeavour'd to amuse *Pompey* with Pretences of seeking his Friendship; but *Pompey* enter'd his Dominions, and went strait to *Acropolis*, where the King kept his Court. *Artoces*, surpriz'd and frighted, fled beyond the *Kur*, and burnt the Bridge. The whole Country submitted to the *Romans*, who by that means became Masters of one of the chief Passages of Mount *Caucasus*. *Pompey* left Garisons there, and proceeded to a compleat Reduction of the Country along the *Kur*. Might not one imagine that *Teflis* is the ancient City of *Acropolis* the Capital of *Iberia*, upon the River *Kur*? The Name and Situation of this Town are perfectly agreeable to this Notion.

*POMPEY*, without hearkening to any Proposals of Peace, pursu'd and defeated *Artoces*. This is probably the Battle mention'd by *Plutarch* in the Life of that illustrious Roman, wherein, he says, nine thousand *Iberians* were kill'd on the spot, and above ten thousand taken Prisoners. This too is the same *Artoces*, that to obtain Peace, sent *Pompey* his Bed, his Table, and the Saddle of his Horse. Tho' all this Furniture was of Gold,

*Pompey*



Pompey would not hear of any Accommodation, till he had got the King's Lett. VI. Son for an Hostage, order'd the Questors of the Army to put them into the publick Treasury. Appian calls Artocus the King of Iberia; Eutropius, Arthaces, and Sextus Rufus calls him Arsaces. Canidius Crassus, Mark Anthony's Lieutenant, made that General's Name considerable in Mount Caucasus, to use Plutarch's Words. Canidius enter'd Iberia by the same Passage as Pompey. According to Dion, he subdu'd Pharnabazes King of Iberia, and Zoberes King of Albania: the same Historian relates that the Emperor Claudius restor'd Iberia to one of its Kings call'd Mithridates. That Name was common to several Kings of the Pontus, of the Cimmerian Bosphorus, and of Iberia. The Mithridates we now speak of was de-thron'd and slain by his Brother Pharasmanes; but all these Revolutions concern us little. This which happen'd under Constantine the Great, is much more worthy our Attention.

GOD was pleas'd that the Iberians, whom at present we know by the Name of Georgians, should be enlightned with the true Faith, thro the Ministry of a Christian Slave. She converted them by her Miracles, and cur'd their King of a Suffusion that fell upon his Eyes as he was hunting. Socrates adds, that these new Converts desir'd Bishops of Constantine to instruct them; and Procopius assures us they were the best Christians of those times. Gyrgenes, one of their Kings, being prest by Cavades King of Persia to conform to his Religion, implor'd the Assistance of the Emperor Justin, who succeeded Anastasius, and this Affair kindled a War between the two Empires. Another of their Kings named Zanabazes came to Constantinople in the time of Justinian to be baptized with his Wife, his Children, and several Noblemen of his Court. The Emperor gave him great Marks of Friendship and Esteem.

THERE is a dismal Alteration in this Point now. The Prince of Georgia, who in reality is no more than Governour of the Country, must be a Mahometan; for the King of Persia will not give this Government to a Man of a Religion different from his own. The Name of the Prince of Teflis was Heraclia, while we were there; he was of the Greek Rite, but they oblig'd him to be circumcis'd. They say this Wretch profess'd both Religions, for he went to the Mosque, and came to Mass.

too at the Church of the *Capuchins*, where he would drink his Holiness's Health. 'Twas the most inconstant, irresolute Prince in the World; the People about him would turn his Opinion several times in an Affair as clear as the Day: here is an Instance of it which related to a Rascal, that in the Judgment of every Mortal deserv'd more than Death, were it possible to deprive a Man of any thing more precious than Life. A Nobleman came and represented to him the Enormity of the Crimes committed by this Villain; the Prince immediately commanded that the Hand should be cut off with which he had committed his Murders; but a Lady having besought his Clemency, and assur'd him that the poor Man's Children must starve, if he lost the Hand that got them Bread, the Order was presently revers'd. A Courtier after this told the Prince, that the Man really ought to have suffer'd Death for the Good of the People. Let him be executed then, says *Horace*. The Criminal's Wife throws herself at his Feet: Suspend the Execution, cries he. After the Wife was gone, one of the Prince's Favourites put him in mind that he would lose the Respect due to him, if he pardon'd such Crimes: Let him be punish'd, says he; and then the Executioner took him at his word, and cut off the Criminal's Hand: but the Prince, at the Solicitation of another Favourite, who had receiv'd a Present from the Rogue's Relations, dispossest the Executioner of two Towns, which he own'd, for not having waited his last Pleasure. The Executioner in *Georgia* is very rich, and People of Quality exercise the Office: it is so far from being counted infamous, as in all other parts of the World, that here it reflects Glory upon a whole Family. They will boast what a number of Hang-men they have had among their Ancestors; and they build upon this Principle, that nothing is so noble as executing Justice, without which no Man could live safe. A Maxim worthy the *Georgians*!

*GEORGIA* is at present entirely at peace; but it has often been the Stage of the Wars between the *Turks* and *Persians*. *Mustapha* Bassa, who commanded the Army of Sultan *Amurath*, took *Teflis* in 1578. He wasted the whole Country with Fire and Sword, and carried away to *Constantinople* the Queen of *Georgia*'s two Sons, whereof one turn'd *Mahometan*, and the other dy'd a Christian. The *Persians* however came to



the Assistance of the *Georgians*, and in a Battel left three score and ten Lett. VI. thousand *Turks* dead upon the spot. The War was rekindled in 1583, but the *Turks* always came by the worst. M. Chardin gives a very long and particular Account how *Georgia* fell into the hands of the *Persians*; and to him I shall refer, for he seems to be an Author of great Exactness, only that he is a little too much prejudic'd in favour of the *Georgian Women*.

THE Prince of *Georgia* has above six hundred *Tomans* in Lands, according to the way of reckoning in this Country; one *Toman* is worth twelve *Roman Crowns* and a half, which make eighteen *Assanis*, or *Abouquels*, which are a sort of Crowns coin'd in *Holland* for the *Levant*. The *Eastern People* call them *Assanis*, from the Figure of a Lion, which they call *Assan*. This Coin is known in *Egypt* by the Name of *Abouqael*. The Prince's Revenues consist in a Pension of three hundred *Tomans*, which the King allows him, and in the Customs of *Tessis*, and the Entries of Brandy and Melons; the whole amounts to near five hundred *Tomans*, without reckoning what he exacts under pretence of treating such great Men as pass thro *Tessis*. The Country provides him with Sheep, Wax, Butter, and Wine. As to the Sheep, he has one every Year for every Fire-hearth, which amount to forty thousand Sheep; for tho there are sixty thousand Houses in *Georgia*, there are Sheep bred but in forty thousand. Of Wine they give the Prince forty thousand Load; one Load weighs forty *Barmans*, and the *Barman* is six *Oques*.

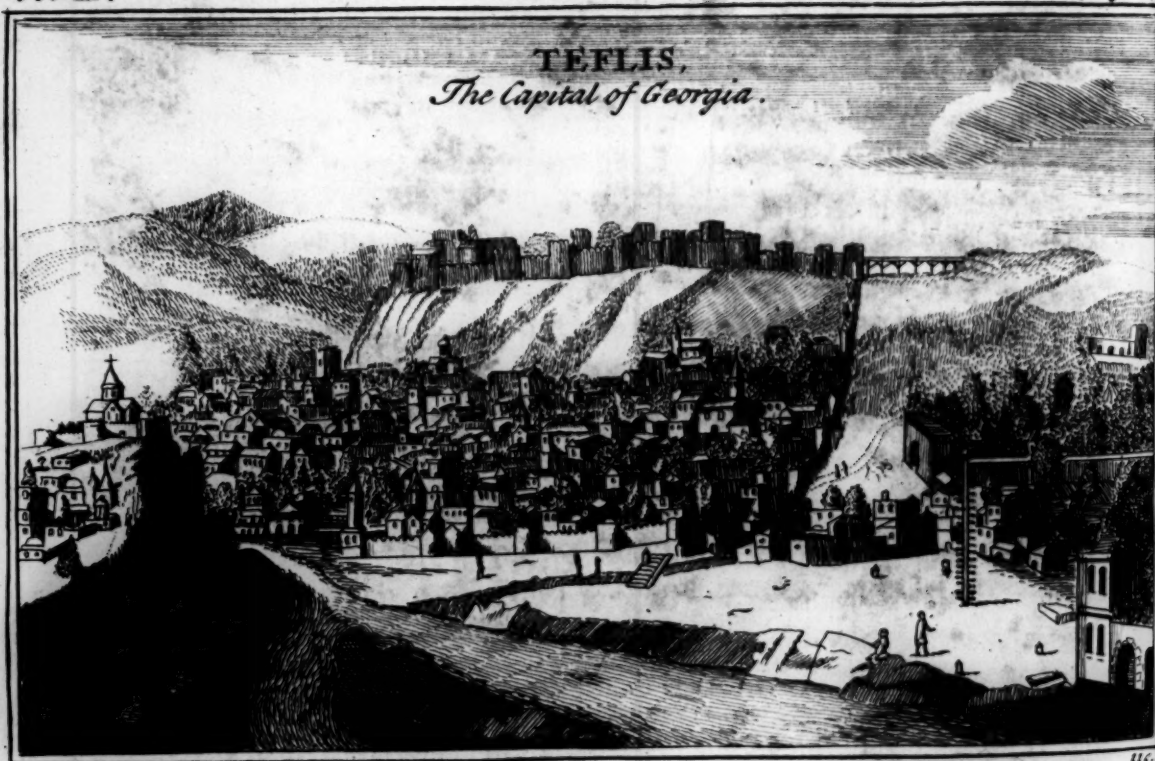
THE *Sequins* of *Venice*, which are current all over the *East*, are worth at *Tessis* six *Abagis* each, and three *Chaouris* or *Sains*. The *Sequin* is worth seven *Livres* ten *Sous* *French Money*, so that the *Abagi* is worth about two and twenty *Sous*; four *Chaouris* make one *Abagi*. This Coin seems to have retain'd the Name of those antient Inhabitants of *Iberia* that were call'd *Abasians*. 'Tis true, they write it *Abassi*, tho it is pronounced *Abagi*, that is to say, Money coin'd in the Name of King *Abas*. Thus the *Chaouri* comes to five *Sous* six *Deniers*. An *Usalton* is worth half an *Abagi* or two *Chaouris*, that is to say, eleven *Sous*. A *Chaouri* or *Sain* is worth ten *Aspers* of Copper or *Carbequis*, forty of which make an *Abagi*. Lastly, a *Piafter* is worth ten *Chaouris*, and a half.



IV THE Georgians and Armenians pay Capitation to the King of Persia at the rate of six Abagis a head. This Capitation is paid out at three hundred Tomans. They present the King, by way of Homage, four Hawks every Year, seven Slaves every three Years, and four and twenty Loads of Wine: but much more than this is sent him; and besides, most of the handsome Girls are set apart for his Seraglio. The Georgians are great Sots, and drink more Brandy than Wine; the Women carry this Debauchery even further than the Men, and when I have said thus much, I'll leave any body to judge whether they have cruel Hearts. This Excess is perhaps what has spoiled the fine Breed of Georgia, for nothing more contributes to the Procreation of handsome Children than a regular Life, for which reason the Turks are generally handsome. Very few among them are lame or crooked, especially in those Countries that lie a little distant from the Sea-Coast, where the Franks have little to do; for these Gentlemen are accus'd of being very incontinent where-ever they find an Opportunity.

THERE is great Debauchery in Teflis among the Christians: 'tis true they have nothing but the Appellation of Christians; and indeed the Jews and Mahometans live not a whit more soberly. Wine is the Source of all these Disorders, it would be good Policy to forbid the Use of it to those who are well in Health, and to allow it only to sick People. Charain justly observ'd that there is hardly any Nation where they drink so much Wine as in Georgia; rich and poor, all in general, swallow it without any Moderation: this stupifies their Senses, and makes 'em the more patient under the Yoke of their Lords, who treat them tyrannically. They not only stand over them with Sticks, to force them to work, and take their Children from them, to sell them to their Neighbours, when Money runs low with them; but even pretend to have Power of Life and Death over their Subjects. The white Wine of Georgia is tolerably good; that which they send to the Court of Persia is a red Wine that has somewhat of the taste of Cote-rotic, but it is stronger and more heady. The Vines in this Country grow round Trees, and creep up them as in Piemont and several Parts of Catalonia. The Mahometans drink Wine, or let it alone, according to the taste of the King. If their Prince does









not love it, they are forbid to couch it, but in this case with great regret, that they follow the Fashion of the Court.

TEFLIS is a pretty large Town, and very populous; the Houses are low, dark, and for the most part built of Mud and Bricks; and even these are superior to the Houses in the rest of the Province, where they are very far now-a-days from keeping up to the Description given us of them by Strabo: *Most part of Iberia, says he, is well inhabited; it contains large Towns; and Houses cover'd with Bricks; their Architecture is good; as is also that of the publick Edifices and Squares.* At present the Walls of Teflis are hardly higher than those of our Gardens, and the Streets are ill paved. The Citadel is in the highest part of the Town, upon a fine Situation, but the Inclosure is almost ruin'd, and defended by very sorry Towers. The whole Garrison consists in a few wretched Mahometan Trades people, who are paid for keeping Guard in it. There they lodge with their whole Families, and know nothing in the world of the Management of their Arms. The Place serves for a Refuge to People deep in Debt, or in fear of Prosecution for their Villanies. The Place for Exercise, which is before it, is handsome and spacious, and serves for a Market-place, where you may buy the best Wares that the Country produces. When you come from *Hispahan* to Teflis, you must pass thro the Citadel, so that the Prince of Georgia, who, according to the Persian Custom, must go without the City to receive the King's Orders or Presents, is forc'd to go thro that Citadel, where the Governour might easily seize him, if he had Orders for that purpose.

THE City stretches from South to North. The Citadel is in the middle. It might be made a considerable Place; for the side of the Mountain on which it is situated is very steep, and the River *Kur*, which runs along it, is not fordable. The Circuit of the Town takes up the side of this Mountain, and makes a kind of Square, the sides whereof descend to the very bottom of the Valley; but half the Walls are ruin'd, and scarcely so good as those of the *Bois de Vincennes*, whatever M. Chardin may say to the contrary. The Prince's Palace, which is below the Citadel, is very antient, and tolerably well laid out, considering what Country it is in. The Gardens, the Volaries, the Dog-Kennel, the Falconry, the Square and Bazar, which are before it, are worth

IV. 336. I

seeing. They carried us into a new Hall, which was agreeable enough, tho built of nothing but Wood. It has Windows on every side, which are glaz'd with great Squares of blue, yellow, grey, and other colour'd Glasses. There is also some *Venice-Glass* among the rest; but the Pieces are but small, and not comparable in Beauty to those of *Paris*. The Cieling consists of Compartments of gilded Leather. The Womens Apartment, we were told, was much finer even than this; the Key, by I know not what Accident, was out of the way, or else they seem'd very well inclin'd to shew us that too. The Court was then out of Town. The Prince was said to be a little out of Order, and this was one of the chief Reasons of our leaving *Tessie*; for fear he should take it in his head to detain us with him, to take care of his Health, which would be nothing uncommon in the *Levant*.

FROM the Palace we went to see the Baths, which are not far from it. They are very fine Springs, and about as hot as those of the Waters of *Elija* near *Erzeron*. In the Baths of *Tessie* there are Waters both lukewarm and cold, besides the hot. These Baths are well kept up, and are almost the only Diversion of the Citizens of the Town: Their Trade consists mostly in Furs, which they send into *Persia* or to *Erzeron*, for *Constantinople*. The Silk of the Country, and that too of *Schamaki* and *Gangel*, do not pass thro *Tessie*; which they forbear, to avoid the excessive Imposts that would be laid upon them. The *Armenians* go and buy it upon the spot, and have it carried to *Smyrna*, or some other Port of the *Mediterranean*, to sell it to the *Franks*. They send every Year, from the Country about *Tessie*, and other Parts of *Georgia*, about two thousand Camel-load of the Root call'd *Baie* to *Erzeron*; from thence it goes to the *Diurbegui*, where it is us'd in dying the Stuffs which they make there for *Poland*. *Georgia* also remits great quantities of the same Root to *Indostan*, where they make the finest painted Stuffs. We fail'd not to take a Walk in the Bazar of *Tessie*, where you see all manner of Fruits, and especially Plums and excellent Summer Bon-Chretien Pears. We also went to see the Prince's Country-House, which is in the Suburb as you come from *Turky*. This House is distinguish'd by an Estrapade that is before the Door; the Gardens are much better planted, and more artfully laid out than those in *Turky*. In these Gardens it was that we saw



with Admiration that fine Species of *Persicary* or *Arse-smart*, with Tobacco Leaves, whereof I have given a Figure and Description in one of the Volumes of the *History of the Royal Academy of Sciences*. M. Commelin has mention'd it in his *Treatise of rare Plants*. As the Seed was not then ripe, we desir'd an *Italian Capuchin*, who had finish'd his Mission at *Teflis*, and was to return by the way of *Smyrna*, to get us some of it in its Season: this Father has communicated it, as well as we, to the Curious in *Holland* and *England*. We also found of it in the Gardens of the Monks of the *Three Churches*.

THE Grand Vicer's House is the finest in the City. It was hardly finish'd when we arriv'd at *Teflis*. The Apartments are upon a line, but low, according to the Fashion here, with Frizes of Flowers very sadly done, as are also the History-Paintings, in which the Figures are ill drawn, ill colour'd, and worse group'd. The *Persians*, tho *Mahometans*, are pleas'd with Pictures, and they paint in Fresco at *Teflis* upon beaten Plaster, in a manner agreeable enough. Plaster is very common here, and Wood too, tho their ordinary Fuel is Cow's Dung. 'Tis believ'd there are about twenty thousand Souls in the City, to wit, fourteen thousand *Armenians*, three thousand *Mahometans*, two thousand *Georgians*, and five hundred *Roman Catholics*. These last are converted *Armenians*, declar'd Enemies to the other *Armenians*, the *Italian Capuchins* could never reconcile them.

WE lodg'd with these good Fathers, who are very much Belov'd in *Georgia*, where they are Physicians both for Body and Soul. They do not want Employment, for there are but three of them, two Fathers and one Brother. The Congregation of the *Propaganda* gives them at present but twenty five *Roman Crowns* a Man, which is about a hundred *French Livres*; but then they are allow'd to practise Physick, which 'tis suppos'd they understand, tho in reality they have but very slight Notions of it. If the Patient dies, or is not cur'd, the Doctor has not a Farthing; if he recovers, which happens merely by chance, they send Wine to the Convent, Cows, Slaves, Sheep, &c. Their Convent is pretty; they entertain almost all the *Franks* that pass thro *Teflis*; and their Hospital belongs to the F. Capuchins of *Romania*. The Superior of the House assumes the Title of *Prefect of the Missions of Georgia*. The *Theatins*, who were in *Colchis* or *Mengrelia*, receiv'd from the same

Con-



Congregation, a hundred Crowns a Man, and were become Lords of a Town. There is now but one of their Fathers residing there; the rest are retir'd. The Patriarch or Metropolitan of the *Georgians* acknowledges the Patriarch of *Alexandria*, and both agree that the Pope is the first Patriarch in the world. When that of the *Georgians* comes among the *Capuchins*, he drinks to the Pope's Health; but he will own him no otherwise. The King of *Persia* names the Patriarch of *Georgia*, without exacting either Present or Money. He of the *Armenians*, on the contrary, who resides at *Erivan*, expends above twenty thousand Crowns in Presents to obtain his Nomination; and yearly provides all the Wax that is burnt in the King's Palace. This Patriarch is very much despis'd at Court, as indeed the *Armenians* are too; they are look'd upon as a Pack of Slaves, that will never dare to endeavour at shaking off the Yoke.

THE King of *Persia* is forc'd to be at more charge in *Georgia*, than the Profits arising to him from thence will pay. To make sure of the *Georgian* Nobility, who are Masters of the Country, and might give themselves up to the *Turks*, he bribes them with handsome Pensions. The *Turks* would receive them with open Arms; and the *Georgians*, who are a well-made People, and very fit for War, are not a little inclin'd to change their Lord. Before the Court of *Persia* could be inform'd of their Revolt, they might not only join themselves to the *Turks*, but also to the *Tartars* and *Curdes*. There are in *Georgia* a dozen considerable Families that live in a good Understanding, with relation to their common Interests. They are divided into several Branches, some have two hundred Fire-hearths, others from five hundred to a thousand or two thousand; nay, there are that possess even to seven or eight thousand Fire-hearths. These Fires are so many Houses, which make Villages, and each Fire pays a Tenth to its Lord. Each Fire sends a Man in time of War; but the Soldiers are not oblig'd to march more than ten Days, because they can carry Provisions for no longer Term; and they retire when those grow short, supposing Care has not been taken to lay in Stores to furnish them.

ANY Man may make Gun-powder at *Teflis* for his own Use: they bring the Sulphur from the *Gangel*, and the Nitre is found in the Mountains

near

near *Teflis*. Fossil Salt is very common in the Road of *Erivan*. Olive-Oil Lett. VI. is very dear here: the People eat and burn nothing but Linseed-Oil; all the Fields are cover'd with this Plant, but they cultivate it only for the Seed, for they throw away the Stalk without beating it to spin: What a Loss is here? it would make the finest Stuffs in the world; perhaps indeed those Stuffs might prejudice their Trade of Cotton-Stuffs. The *Kur* carries Plenty thro all these Countries; it runs thro the middle of *Georgia*, and its Head is in Mount *Caucasus*. *Strabo* was well acquainted with its Course. It was here that the Kings of *Iberia* and *Albania*, according to *Appian*, plac'd themselves in Ambush with threescore and ten thousand Men, to stop the Progress of *Pompey*; but that General continued a whole Winter upon the Banks of the River, and cut to pieces the *Albanese* that durst pass it in his presence. This River receives several others, beside the *Araxes*, which is the biggest of all: afterwards it discharges it self in the *Caspian Sea* by twelve Mouths, all navigable. *Plutarch* doubts whether the *Kur* mingles with the *Araxes*; but without troubling ourselves here with the Opinions of the ancient Geographers, *Olearius*, who had been on the spot, assures us it does, in his *Journey into Muscovy, Tartary, and Persia*.

TO finish this Epistle, my Lord, it remains only that I give you an Account of what I have gather'd in this Country, touching the Religion of the *Georgians*, if we may do them the honour to say they have any Religion at all. Ignorance and Superstition are so general among them, that the *Armenians* know no more of the matter than the *Greeks*, and the *Greeks* are as ignorant as the *Mahometans*. Those whom they here call Christians, place the whole of their Religion in fasting stoutly, and above all, in observing the great *Lent* so strictly, that the very Monks of *Trappe* would go near to be starv'd in it. Yet not only for the sake of Example, but also to avoid Scandal, the poor *Italian Capuchins* fast without Necessity as often and as severely as the Natives. The *Georgians* are so very superstitious, that they would be christned anew, if they had broken but one of their Fasts. Besides the Gospel of Christ, they have their little Gospel, which is spread among them in Manuscript, and contains nothing but Extravagancies: for instance, how that *Jesus Christ, when a Child, learnt the Trade of a Dyer*; and that being commanded by a Lord to go



of an Errand, he staid too long before he came back; whereupon this Lord grow-  
ing impatient, went to his Master's to enquire for him. Jesus Christ return-  
ing soon after, was stricken by this Man; but the Stick with which he did it,  
blossom'd immediately: this Miracle was the Cause of the Conversion of this  
same Lord, &c.

WHEN a Georgian dies, if he does not leave a good deal of Money  
behind him, which they seldom do, the Heirs take two or three of  
their Vassal's Children, and sell them to the Mahometans, to pay the Greek  
Bishop, who has a hundred Crowns for one Mass for the Dead. The Ca-  
tholicks or Armenian Bishop lays on the Breast of those that die in his  
Communion a Letter, whereby he desires St. Peter to open them the  
Gate of Paradise; and then they put him into the holy Linen. The Ma-  
hometans do the like for Mahomet. When a Man of Note is sick, they  
consult the Georgian, Armenian, and Mahometan Diviners: these Fellows  
commonly say that such a Saint or such a Prophet is angry; and that to  
appease his Wrath, and cure the Patient, they must slay a Sheep, and make  
divers Crosses with the Blood. After the Ceremony is over, they eat  
the Flesh of it, whether the sick Person recovers or no. The Mahome-  
tans have recourse to the Georgian Saints, the Georgians to the Armenian,  
and sometimes the Armenians to the Mahometan Prophets: but they  
all hang together to create Costs for the Patient, and usually chuse  
their Saints, according to the Inclination or Devotion of the King-  
folks.

THE Women and Girls are deeper instructed in their Superstitions  
than the Men. They breed up most of the Georgian Girls in the Mo-  
nasteries, where they learn to read and write. They are first receiv'd No-  
vices, and then profess themselves; after which they may perform the  
Aurial Functions, as baptizing and applying the holy Oils. Their Religion  
is properly a Mixture of the Greek and of the Armenian. There are some  
Mahometan Women in Teflis, who are Catholicks in their Hearts, and these  
are better Catholicks than the Georgian Women, being well instructed.  
The Visier's Daughter, at the time that we were there, the Wife of the  
Prince's Physician, and some others, as we were assur'd by the Capuchins,  
had been baptiz'd in secret. Those Religious confess them, and give them  
the Communion, visiting them under pretence of prescribing them Remedies

for



for some feigned Distemper; and they sometimes come to their Church, Lett. VI. where they keep standing, not daring to give any Token of their Faith. In the last Revolt of Prince George, who stir'd up the whole Country against the King of Persia about twenty Years ago, the Soldiers took up their Lodgings in the Houses of the Citizens of Teflis, and even in the Greek and Armenian Churches; but paid great Respect to the Latin Church, where the Mahometans themselves begg'd entrance as a Favour.

T H E R E are five Greek Churches in Teflis, four in the City, and one in the Suburb; seven Armenian Churches, two Mosques in the Citadel, and a third which is deserted. The Metropolis of the Armenians is called Sion, it is beyond the Kur upon a steep Rock; the Building is very solid, all of hewn Stone, terminated by a Dome, which is an Honour to the Town. The Tibile (as they call the Bishop of Teflis) dwells close to it. The Christian Churches have not only Bells, but even Crosses upon the tops of the Steeples. This is wonderful in the Levant. On the contrary, the Muezzins or Mahometan Chanters dare not give out their times of Prayer in the Minarets of the Mosques of the Citadel, for fear of being ston'd by the People. The Church of the Capuchins is small; but 'twill be pretty enough when compleated.

I am, MY LORD, &c



## L E T T E R VII.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

*Journey to  
Three Churches.*

*Description of  
Mount Ararat;  
and our Return  
to Erzeron.*



WE can no longer defer giving an account of the Observations we have made in our Walks thro the Terrestrial Paradise. 'Tis owing to your Lordship, that we have the Happiness of visiting this Place; and we ought not to satisfy ourselves with acknowledging this in a common manner: but indeed, every Letter I have the honour to write, would bring you fresh Expressions of our Thankfulness, had you not been pleas'd so strictly to forbid it. We hope however that your Lordship will pardon us for once, and upon this extraordinary Occasion. I persuade myself, that all who shall read with attention, what I am about to write concerning this Place, will agree with me, that if 'tis possible at this time to assign the Place where *Adam* and *Eve* first appear'd upon the Stage of the World, it was undoubtedly this in which we now are, or that from whence we last came.

<sup>1</sup> Gen. 2. ver.  
10-15.

IF we follow the Letter of that Passage, ' wherein *Moses* describes the Situation of the Terrestrial Paradise, nothing seems more natural than the Opinion of M. *Huetius*, the antient Bishop of *Avranches*, one of the most learned Men of his time. *Moses* assures us, that a River went out of that delightful Place, and divided it self into four Channels, the *Euphrates*, the *Tygris*, *Pison*, and *Gihon*. But no such River can be found in any part of *Asia*, except this of *Arabia*; that is to say, the *Euphrates* and *Tygris* join'd together, and divided into four great Channels, which empty themselves

†

into

into the Bay of *Persia*, *Haetius* therefore seems indeed to have fully satisfi'd the Letter of the Text, in fixing Paradise in this Place; but notwithstanding this, his Notion cannot be maintain'd, it being so very manifest from the *Greek* and *Latin* Geographers and Historians, that the *Euphrates* and *Tygris* formerly ran in separate Beds; and likewise that there was a Design to make a Canal of Communication between the two Rivers; and that afterwards several Canals were actually made, by Command of the Kings of *Babylon*, of *Alexander the Great*, and even of *Trajan* and *Severus*, for the facility of Commerce, and to render the Country more fruitful. There is no reason therefore to doubt but these Branches of this River of *Arabia* were made by the Art of Man, and consequently were not in the Terrestrial Paradise.

Plin. Hist. Nat. l. 6. c. 26. Polyb. Hist. l. 5. Strab. Rer. Geogr. l. 16. Appian de Civ. Bel. l. 2. Arrian de Exped. Alex. l. 7. Ptolem. Geogr. l. 5. c. 17. Ammian. Marcell. l. 24. c. 21. Zosim. l. 3. c. 24.

THE Commentators upon *Genesis*, even those who are most confin'd to the Letter, don't think it necessary, in order to assign the Place of Paradise, to find a River which divides itself into four Branches, because of the very great Alterations the Flood may have induc'd; but think it enough to shew the Heads of the Rivers mention'd by *Moses*, namely, the *Euphrates*, *Tygris*, *Pison*, and *Gihon*. And thus it cannot be doubted but that Paradise must have been in the way between *Erzeron* and *Teflis*, if it be allow'd to take the *Phasis* for *Pison*, and *Araxes* for *Gihon*. And then, not to remove Paradise too far from the Heads of these Rivers, it must of necessity be plac'd in the beautiful Vales of *Georgia*, which furnish *Erzeron* with all kinds of Fruits, and of which I gave an account in my last Letter. And if we may suppose the Terrestrial Paradise to have been a Place of considerable Extent, and to have retain'd some of its Beauties, notwithstanding the Alterations made in the Earth at the Flood, and since that time; I don't know a finer Spot to which to assign this wonderful Place, than the Country of the *Three-Churches*, about twenty French Leagues distant from the Heads of *Euphrates* and *Araxes*, and near as many from the *Phasis*. The Extent of Paradise must at least reach to the Heads of these Rivers; and so it will comprehend the antient *Media*, and part of *Armenia* and *Iberia*. Or if this be thought too large a Compass, it may be confin'd only to part of *Iberia* and *Armenia*, that is, from *Erzeron* to *Teflis*; for it can't be doubted that the Plain of *Erzeron*, which is at the Head of *Euphrates* and *Araxes*, must be taken in. As to *Palestine*,



time, where some would persuade us Paradise lay, to me it seems trifling to attempt to make four Rivers of *Jordan*, which is itself but a Brook or Rivulet: and besides, this Country is very dry and rocky. Our learned Men may judge as they please; but as I have never seen a more beautiful Country than the Neighbourhood of *Three-Churches*, I am strongly persuaded that *Adam* and *Eve* were created there.

WE set out for this fine Place on the 26th of *July*, and encamp'd at four Hours Distance from *Teflis*, to join a Caravan design'd for *Three-Churches*, which assembled upon a large Plain at the end of the Vales of *Teflis*. This Plain is agreeably cover'd with Orchards and Gardens. The River *Kur* runs cross it from North-North-East to South-South-East, which was likewise nearly our Course. The Merchants of the Caravan furnish'd themselves here with a fine sort of Reeds, which grew about our Camp, and are very fit for writing in their manner. It is a Species of Cane, which grows about the height of a Man; its Stalk is not above three or four lines in thickness, and solid from Knot to Knot, or rather fill'd with a whitish Pith. The Leaves are about a foot and a half long, and eight or nine lines broad, and cover the Knots with a kind of hairy Sheath; but the rest is smooth, of a bright green, and lying in Folds or Gutters, white at bottom. The Pannicle or Cluster of Flowers was not full blown, but was whitish and silky, like the common Reeds. The People of the Country use these Reeds for Writing; but the Strokes they make with them are broad and thick, having nothing of the Beauty of our Characters made with a Pen.

THE 27th of *July*, at eleven a Clock in the Night, we left this Place, and travell'd till six in the Morning, thro moorish Plains. In the Night we lost our River, and were upon the Approach of Day so much surpriz'd, that we could not guess which way it lay. However, it running into the *Caspian Sea*, it must of necessity have turn'd gradually toward the East, as must likewise the *Araxes*, which joins itself to the *Kur*; but it must be a great way from *Erivan*, seeing in all our Journey we heard no more mention made of the *Kur*. We rested this Day till eight a Clock, and then travell'd till about half an hour after twelve at Noon, to reach *Sinichopri*, a Village which has a handsome Stone-Bridge, and a sort of Fort which is now abandon'd. About two a Clock we departed from  
hence,

hence, to encamp on the Mountains which are well cover'd with Herbage; Lett. VII where, with Surprize, we saw the most common Plants intermingled with some few others that were very rare. Who would have expected to meet with *Nettles*, *Celandine* and *Melilot* in the way to Paradise? All which however we found there, as likewise common *Marjoram* and *Mallows*. The *white Dittany* is admirably fine, which grows at the entrance upon these Mountains, from whence there came a certain Freshness which gave us a great deal of Pleasure.

WE were not more happy in Plants the Day following, viz. 28 July, and I began to doubt whether we were going towards Paradise, or had turn'd our backs upon it, and were going from it; for after having travell'd from Two a-Clock in the Morning till Seven, upon Mountains cover'd with Woods and Pasturage, we found nothing in the great Roads but *Millet*, *black and white Horehound*, *Burdock*, *Centaury the lesser*, *Plantain*, with *Nettles* and *Mallows*, as the Day before. As Fatigue and Trouble is not wont to increase the Appetite; and being destitute of any other matter of Learning wherein to employ our selves; and withal having reason to expect to meet with nothing in our suppos'd Paradise, but the Brambles and Thistles which God caus'd to spring up there after the Fall of the first Man, we should have spent our Time here very ill, if we had not met with an admirable sort of *Ciboulette*, whose Flower smells like *Storax in Tears*. Its Leaves and Roots, which smell like *Spanish Chibouls*, gave us a good Stomach to the remainder of our Provisions.

THE Root of this Plant is almost round, tolerably sweet, and of a Scent between Garlick and Onion. The Suckers or Off-sets which grew by them, form a Head of an inch diameter. The Stalk grows to two feet and a half high, and two or three lines thick; is solid, smooth, cover'd with a Flower or Powder like that on Plumbs fresh gather'd, and furnish'd with Leaves of a foot and half long, hollow, and three lines wide. At the end of this Stalk is a round Head of an inch and half diameter, whose Flowers, which stand on little Feet or Stalks of four lines in length, consist of six Leaves of two lines long, rais'd on the Back, shining, of a dark red Colour, but brighter toward the Edges. Thro the middle of the Leaves run so many purple Threds, about one line longer than the Leaves themselves, and adorn'd with Tops of the same colour. The Pestle or Pointal

is three-corner'd, greenish, and grows as in other kinds of *Onions*, that is to say, in three Apartments; but the Plant was not come to Perfection when we saw it, and therefore cannot be more accurately describ'd.

WE set forward about midnight the 29th of *July*, and passed several rugged Mountains; on which we perceiv'd, at break of day, Forests filled with *Savines* as high as *Poplars*: They differ from those we described in the Tenth Letter, in this, That their Leaves which are of the same make as Cypress Leaves, are not fastened together, but come out of the sides, and are ranged three by three as in Stories. The Shells or Husks of these Leaves are one line and half in length, ending with a Prickle, of a bright green above, but white and yellowish below. These Trees were all laden with green Fruit, of about half an inch diameter.

WE encamp'd this morning from seven a-Clock till eleven: And afterwards we put forward till half an hour after one, when we reached *Dilijant*, a handsome Village. The Guards posted upon the great Road, pretended, that passing from *Georgia* into the Territories of *Cosac*, a small Country between *Georgia* and *Armenia*, we must pay a Sequin per Head; but knowing the *Persians* to be a poor silly sort of People, we began to be rough with them, and clapped our Hands to our Sabres. At length what with our making a mighty Noise, and talking a Language they did not understand, no more than we did theirs, they let us pass quietly. So true it is in all Countries, that they who make most Noise, and are most numerous, are always in the right. However, the most considerable People of the Place, who were drawn together by reason of the Disturbance, having assured our Guides that all Horsemen who pass this Way, are wont to pay an *Abagi* per Head, we voluntarily did so too: Upon which the Guards made more Excuses, and return'd us more Thanks by far than we had deserv'd of them. They told us that this Tax was laid on Travellers for the Security of the Roads; and that this was the usual Method in many Provinces of *Persia*, where the Governors maintain Guards for the publick Safety; the King not permitting them to raise these Taxes, but on condition that they be accountable for all Robberies which should be committed. The Inhabitants of *Cosac* are counted a very bold and daring People; and pretend to be descended of the *Cosacks*, who inhabit the Mountains on the North Side of the *Caspian* Sea.



Sea. The People of *Dilijam*, who were got about us, asked why we were not dress'd like *Franks*, and did not wear Hats: We answer'd, That we came from *Turky*, where Persons in that Dress were but ill treated; which made 'em laugh. They offer'd us pretty good Wine; and we continu'd our Course for an Hour beyond the Town, and encamp'd on the Top of a Mountain cover'd with *Chesnurs*, *Elms*, *Asb-Trees*, *Sarvice-Trees*, and *Toke-Elms*, with great and small Leaves.

WE hop'd to have pass'd this Night in a Lodging agreeable enough; but, tho it was a very dark Night, our Guides made us leave this Place about eleven a Clock, to travel all the remaining Part of it over hideous Mountains. In Snowy Seasons few People venture to go this Way. I trusted entirely to my Horse; which was much better than to pretend to guide him. *Automata*, which naturally follow the Laws of Mechanism, extricate themselves out of Dangers, on all such Occasions, much better than the ablest Mechanick, who should go about to make use of the Rules he has learn'd in his Study, even tho he were a Member of the *Royal Academy of Sciences*. At length, about Five in the Morning, July 30. we found our selves upon a Plain near *Charakesis*, a poor Village, standing upon a small River. Here we became Masters in our Turn, as in reason we ought to be; and oblig'd our Guides to stop, that we might refresh our selves with Sleep. But how short was our Repose! The Demon of Botany, who possessed us, soon rais'd us: But we made no great Advantage here, and therefore were sorry we had stopp'd. The River *Zengui*, which comes from the Lake of *Erivan*, and passes by this Town, winds about here; but is not very large.

JULY 31, at Five in the Morning, we set forward, and travell'd over Mountains very agreeable, but without Trees: And we began to smell the Smoke of Cow-Dung, as we drew near to *Bisni*. This Scent incommoded us very much in a Convent of *Armenian Monks*, where we din'd. Their Court was full of a fine Kind of *Cresses*, which *Zanoni*, without any reason, took for the first sort of the *Thlaspi* of *Dioscorides*. These good Monks received us very handsomely; but we were not so agreeably entertain'd by them, as by the *Greek Monks*. The *Armenians* are more grave: And besides, we could not speak one Word to them; whereas we made a shift to stammer out a little of the vulgar *Greek* to the Caloyers,

joyers, whose Vivacity is very pleasant and diverting. The Convent at *Bisni* is the best built of any we saw in these Parts; it is strong, and built of good hewn Stone. The Ruins about it show there has been once a considerable Town, tho the Village be small at present. We should have taken it for *Artaxata*, but that it lies upon the River *Zengui*. One would guess the Monastery to be of seven or eight hundred Years standing. We went from thence about Noon; and travelled over another Mountain, to a Monastery of the *Armenians* at *Tagovat*, a smaller Village than *Bisni*, at the Entrance of the great Plain of *Three-Churches*, where we pretend to find Paradise.

WE set out the next Day at Three in the Morning, very impatient to see this famous Borough of the *Armenians*, visited with more Devotion than the *Romipetes* visited *Rome* in the Time of *Rabelais*. *Three-Churches* is but six Hours from *Tagovat*. The *Armenians* call this Borough *Itchmiadzin*, that is, *The Descent of the only Son*; because they believe that our Lord appeared to St. *Gregory* in this Place, as we were told; for we don't understand one Word, either of the vulgar or learned *Armenian* Tongue. Tho we were not much acquainted with the *Turkish* Language, yet being able to count ten, we easily understood that *Urch*, which signifies *Three*, being joined to *Kliffé*, a Corruption of *Ecclesia*, signified *Three-Churches*, as the *Turks* call this Place. But it had been more properly call'd *Four-Churches*; for here are four, which seem to have been built a great while. The Caravans stop here to perform their Devotions, that is, to confess themselves, communicate, and receive the Patriarch's Benediction. This Convent consists of four Sides, built like Cloisters, in a very long Square. The Cells of the Religious, and the Chambers for Strangers, are all of the same Make, having each a little Dome in the Form of a Bonnet all along the four Cloisters: So that this may be look'd on as a large *Caravan-serai*, in which the Monks have their Lodgings. The Patriarch's Apartment, which is to the right of the Entrance into the Court, is a Piece of Building higher, and better built than the rest. The Gardens are handsome, and well kept; and indeed, in general, the *Persians* are much better Gardeners than the *Turks*. In *Persia* the Trees are planted by Line; and their Parterres are well disposed and manag'd: The Compartments are well laid out; and







and the Plants are very neatly dispos'd and set out. Whereas in *Turky* Lett. VII these are all in the greatest Confusion. The Enclosure of the Patriarch's Garden, as likewise of most of the Houses of the Borough, is nothing else but Mud dried in the Sun, and cut into large thick Pieces; which are laid one upon another, and join'd together with a temper'd Earth instead of Mortar. The Walls of Parks about *Madrid* are the same. The *Spaniards* call these baked, or rather Sun-dry'd, Pieces of Earth *Tapias*.

THE Patriarchal Church is built in the Middle of the great Court, and consecrated to *St. Gregory the Enlightner*, who was the first Patriarch, in the Reign of *Tiridates* King of *Armenia*, under *Constantine* the Great. The *Armenians* believe that the Palace of this King stood where the Convent now does; and that *Jesus Christ* appeared to *St. Gregory* in the Place where the Church stands. They keep here an Arm of this Saint, a Finger of *St. Peter*, two Fingers of *St. John Baptist*, and a Rib of *St. James*. The Building is very strong, and of fine hewn Stone; the Pillars and Arches are very thick: But the whole is dark and close, and not well illuminated. Within, at one End are three Chappels, whereof the middle one only is furnished with an Altar, the others serving for a Vestry and a Treasury. These are fill'd with rich Ornaments and fine Vessels for the Service of the Church. The *Armenians*, who don't pretend to much Magnificence but only in their Churches, have spar'd no cost to enrich this with all the finest Manufactures of *Europe*. The sacred Vessels, the Lamps and Candlesticks, are of Silver and Gold, or Silver gilt. The Pavement of the Church and Chancel is cover'd with fine Carpets. About the Altar the Chancel is hung commonly with Damask, Velvet, and Brocade: Which, however, is the less to be wonder'd at, because the *Armenian* Merchants, who trade to *Europe*, and are very rich, make great Presents to this Church: But it may well be wonder'd that the *Persians* suffer so much Riches to lie there. The *Turks*, quite contrary, don't suffer the *Greeks* to have so much as one Silver Candlestick in their Churches; and nothing is poorer than that belonging to the Patriarch at *Constantinople*. The Monks of *Three-Churches* pride themselves in shewing the Riches they have received from *Rome*, and ridicule all Talk of a Reunion. Several Popes have sent them whole Chappels of Silver, without being able to do any thing: For the Patriarchs have hitherto

only amused the Missionaries; it being no hard matter to deceive those who are down-right and honest in all their Designs. The reuniting of Religions is a Miracle, which the Lord will work when he shall see proper. 'Tis from Heaven we must wait the Conversion of Schismatics, who are vastly more numerous than these Roman *Armenians*. These unfortunate Schismatics would, by their Interest and Money, depose that Patriarch who should attempt a Reunion. The Hatred they bear to the *Larins* seems irreconcilable. In short, be it through Envy or Interest, the Schismatical *Armenians* or *Greek* Priests will bear great Sway in that Church; and the Patriarchs are oblig'd to give way, lest the Populace should throw off their Authority.

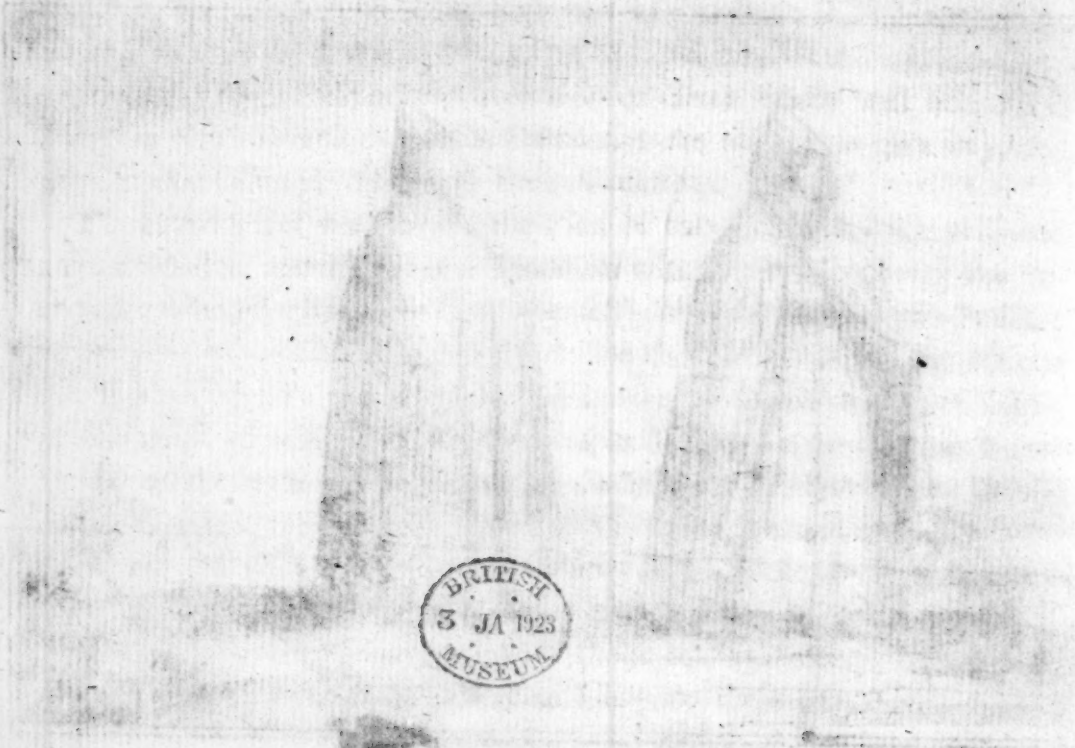
THE Architect who form'd the Plan of this Patriarchal Church, was a good Master, according to a Tradition which prevails among the *Armenians*, who say that Jesus Christ himself drew the Plan in the Presence of St. Gregory, and commanded him to see the Church built according to it. Instead of a Pencil, they say the Lord made use of a Ray of Light, in the midst of which St. Gregory was at Prayers upon a great square Stone, of about three Feet diameter, which they still show in the Middle of the Church. If this Story be true, the Lord has made use of a very singular Order of Building; for the Domes and Steeples are in the shape of a Tunnel turn'd upside down, with a Cross on the Top.

THE two other Churches are without the Monastery, but are now gone to ruin; and Divine Service has not been perform'd there a great while. That of St. *Caiana* is on the Right of the Convent, as we enter at the great Gate, but not at that of the Refectories. The other Church, which is on the Left, and considerably farther from the House, bears the Name of St. *Repsima*. The *Armenians* pretend that *Caiana* and *Repsima* were two Roman Virgins, who were martyr'd in the Places where the Churches are built. St. *Caiana* they will have to be descended of I know not what Family of *Caius*: But they are more put to it to find the Genealogy of *Repsima*, which is not a Roman Name. However, their Chronicles say that they were both Roman Princeesses, who came into the East to see St. Gregory: At which, *Tiridates*, King of *Armenia*, being offended, he caus'd *Caiana* to be put into a Well full of Serpents, expecting that she would have been soon kill'd; whereas the Saint was





*Armenian Monks.*



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was not hurt, but the Serpents died, and she liv'd there in good Health Lett. VII. for the space of forty Years. But how will this agree with the Sequel of the History? For they add, That King *Tiridates* falling in love with her, and not being able to prevail with her, nor any of her Companions, who were very beautiful, and, according to the Chronicle, forty in Number, caused them all to be martyr'd.

THE Country about *Three-Churches* is admirably fine; and I don't know of any which can give us a better Idea of Paradise. 'Tis full of Rivulets, which render it extremely fruitful: And I question whether there be any other Country in the World where one may gather so many Commodities all at one time. Besides great Quantities of all Sorts of Grain, there are Fields of a prodigious Extent cover'd with Tobacco. It would be a pleasant Question in Botany, Whether this Plant grew in the Terrestrial Paradise, which is now so acceptable to the Generality of the Inhabitants of this Place, that they can't be without the constant Use of it? However, originally it came from *America*; but it grows altogether as well in *Asia*. The rest of the Country of *Three-Churches* abounds with Rice, Cotton, Flax, Melons, Pastiques, and fine Vineyards. There wants nothing but Olives: And I don't see where the Dove which went out of the Ark could find an Olive-Branch, if the Ark be supposed to have rested upon Mount *Ararat*, or any of the Mountains in *Armenia*; for this Sort of Trees is not found hereabouts, where the Species must be lost: And yet Olives are known to be a kind of Trees which never die. The *Ricinus* is much cultivated about this Monastery, of which they make an Oil to burn, that of Linseed being used in their Kitchens. 'Tis perhaps for this Reason that the Pleurisy is so rare in *Armenia*, notwithstanding the Climate is very uncertain, and by consequence apt to produce that Distemper. *Gesner* has observ'd, that Linseed-Oil, drank instead of Oil of Sweet-Almonds, is an excellent Remedy for a Pleurisy.

AS to the Melons, there are not better in all the *Levant* than those of *Three-Churches*, and the Country thereabouts. We loaded one of our Horses for thirty *Sols*: And in that large Quantity we met with several which were far superior to those at *Paris*. But that which was most extraordinary, was, that they fatten without ever doing any harm;



on the contrary, the more we eat of them, the better we were. Those which are called *Pastiques*, or *Water-Melons*, even in the Heat of the Day are like Ice, tho they be laid on the Ground in the middle of a Field, where the Earth is hottest. They are not cultivated in watry Places, as has been here believed; but they are call'd *Water-Melons* because the Meat of them does not only melt in the Mouth, but sends out so great a Quantity of Water, that one half of the Fruit is lost, especially when it is bit with the Mouth to peel it; which is the Way us'd by the People of the Country, who ordinarily eat them as Apples. Our *Butter-Pears* and *Mouille-bouche* are perfectly dry in comparison of these Melons, which would be the most delicious Fruit in the World, if they had as good a Smell and Taste as the other Melons. The Meat of these *Water-Melons* becomes more firm as they grow riper, and indeed, to speak properly, does not melt at all; but this delicious Water, which is enclosed in little Cells in the Pulp, runs out in so large a Quantity, as it were from so many little Springs, that the Eastern People often prefer these to better Melons. The *Armenians* call them *Carpous*, a Name they have borrow'd from the *Greeks*, who call all Fruits so; And thus *Carpous* means Fruit, by way of Excellence. The best *Water-Melons* are produc'd in the salt Lands between *Three-Churches* and the *Aras*. After Rains, the Sea-Salt lies in Chrystals upon the Fields, and even crackles under the Feet. Three or four Leagues from *Three-Churches*, in the way to *Tessis*, there are Pits or Quarries of Fossile Salt, which would abundantly supply all *Persia*, without being exhausted. They cut the Salt into large Lumps, in the same manner as we cut the Stone out of our Quarries; and each *Buffalo* carries two of them. One sometimes meets large Drovers of these Animals in the great Roads, laden with nothing else but this Salt, for in the *Levant* the *Buffalo's* are among the Beasts of Burden.

THE People of the East imagine that the Salt grows in these Pits, and that the same places from whence they have once taken do in time fill up again: but who has made any accurate Observations on this Head? I was told the same at *Cardona* in *Spain*, where are the best Salt-Pits in the World. This Mountain is nothing but a Mass of Salt, which appears like a Rock of Silver when the Sun shines upon those places which are not cover'd with Earth. They who work in the Quarries of Marble have taken up

the.





*Lepidium Orientale Nasturtij -*  
*Crispi folio Coroll. Inst. Rei herb. 15.*



the same Notion, and believe more from a Tradition among them, than Lett. VII. upon any good Reasons, that the Stones do, by an internal Principle, actually grow like Truffles and Mushrooms: thus the Supposition of the Vegetation of Fossils prevails more than might perhaps be imagined, but our Notions in these Matters should be built upon Experiments and Observations well confirm'd, and not upon Suppositions and Prejudices.

WE liv'd very well in the Monastery of *Three-Churches*, where we were lodg'd to our Satisfaction: and there being not many Strangers, we had as many Chambers as we pleas'd. The Religious, who are mostly *Verablers*, that is *Doctors*, drink with Ice, and they gave us of it plentifully; but they have not got the Secret of driving the Gnats from the Convent. We were forc'd in the night to leave our Chambers, and cause our Matresses to be carried into the Cloister near the Church, upon a Pavement of broad Stones that is very well kept. The Gnats were there less troublesome than they were within, but yet this did not prevent their sucking a great deal of our Blood; all the morning our Faces were full of Knobs and Swellings, notwithstanding all our Precaution. The Parterres on the left of the Church are very pleasant. The *Amaranthusses* and *Pinks* are their chief Ornaments; but there is nothing extraordinary in these Flowers, to make it worth the while to bring the Seeds into this Country: on the contrary, the Curious among the *Persians* would be much better pleas'd, if they could furnish themselves with the Kinds we raise in *Europe*. We gathered on the Parterres of the Convent nothing but the Seeds of that fine Species of the *Persicaria*, whose Leaves are as large as Tobacco, and which we observed at *Teflis* in the Prince's Garden. I have here inserted a Description of a fine Species of *Lapathum Orientale Nasturtii Crispi Folio*, which grows in the Fields between the Monastery and the River *Aras*.

THE Root runs deep in the Ground, about a foot long, and as thick as the Little-finger, hard, woody, white, a little fibrous, and produces a Stem two or three feet high, full of Branches, of a bright green colour, with Leaves at bottom, of four inches long, and two broad, very much like those of the *Nasturtium Crispi Folio*, but a little more fleshy; smooth on both sides, of a bright green colour, divided into great pieces even to the Stalk, which is pretty long from the main Stem without Leaf. The last piece is bigger than the others, rounded and jagged as they are which are upon

upon the rest of the Stalk, which however are sometimes cut deeper than this. The Leaves which grow along the Stem are cut more slender and thin. From their Knots shoot out Branches which expand themselves pretty much, and are adorned with Bunches of Leaves, for the most part not divided, and very much like those of the *Camphor Iberis*. The Branches are subdivided into small Sprigs with white Flowers. Each Flower has four Leaves of a line and a half long, rounded at the Point, and very sharp at their beginning. The Cup consists likewise of four Leaves; the Pointal, which is half a line in length, shaped like the Head of a Pike, passes into a Fruit of the same Form, flat, and divided into two Cells, each of the whole length, and containing a ruddy Seed inclining to a brown, half a line in length, and flattened. The whole Plant has the Taste and Acrimony of *Garden Cresses*.

DURING our stay at *Three-Churches* we endeavoured to procure Persons to carry us to Mount *Ararat*, but could get none. The Carriers who came from other Parts, said, they would not venture the losing themselves in the Snows; and they of the Country were employed in the Caravans, and would not harrahs their Horses in a place which appear'd so frightful. This famous Mountain is but two short days Journey from the Monastery, and we afterwards knew it was not possible to get on it, because it is all open, and there is no passing any farther than to the Snow. Whatever the Religious here say, 'tis no such wonder that there is no coming at the top, since almost one half of it is covered with Snow frozen hard, and which has lain there ever since the Flood. These good Men believe, as an Article of their Faith, that the Ark rested upon this Mountain. If it be the highest in *Armenia*, according to the Opinion of the People of this Country, it is very certain likewise that it has the greatest quantity of Snow on it of any. That which makes *Ararat* seem so very high, is, that it stands by it self, in form of a Sugar-loaf, in the middle of one of the greatest Plains one can see. We must not judge of its height from the quantity of Snow which covers it, for the Snow even in the hottest Summer lies upon the least Hills in *Armenia*. If the Monks of *Armenia* are asked, whether they have any Relicks of the Ark? they very gravely answer, That it lies still buried in the vast heaps of Snow upon Mount *Ararat*.



WE went August the 8th to *Erivan*, a considerable City, and the Capital of *Persian Armenia*, three hours Journey from *Three-Churches*; not so much to see that Place, as, according to the Advice of the Religious of *Three-Churches*, to pray the Patriarch to appoint us Persons to carry us to Mount *Ararat*, which we should never have procur'd without his Order. The City of *Erivan* is full of Vineyards and Gardens, and stands upon a little Hill, which is at the end of the Plain; and the Houses extend themselves into one of the finest Vales of *Persia*, consisting of Meadows, intermingled with Orchards and Vineyards. The People of *Erivan* are simple enough to believe that their Vines are of the same sort with those which *Noah* planted there. Be that as it will, they yield a very good Wine, which is a greater Commendation than to say they are deriv'd from those planted by the Patriarch. The Vale is water'd with fine Springs, and the Country-houses are almost as numerous as about *Marseilles*. The Tops of the Hills only, by their Drought, dishonour this Country; but the Vine would do wonders here, if there were Persons to cultivate it. The best Lands are cover'd with Grain, Cotton, and Rice; this last is mostly design'd for *Erzeron*. The Houses of *Erivan* have only a Ground-floor, without any Stories above, and are built of Mud and Dirt, after the manner of other Towns of *Persia*. Each House stands by itself, and is defended by a square, angular, or round Enclosure about six feet high. The Walls of the Town, tho with a double Rampart in some places, are hardly above twelve feet high, and are defended only by very indifferent round Ravelins, four or five feet thick. All these, together with the Walls, are made of Mud dried in the Sun, and without any Cement. The Walls of the Castle, which stands in the highest part of the Town, are not much better, but run round it three times. The Castle itself is almost oval, and contains above eight hundred Houses, inhabited by *Mahometans*; for the *Armenians*, who go thither to work all the day, return into the Town to lodge at Night. They assur'd us the Garison of this Castle consisted of 2500 Men, for the most part Tradesmen. The Place is impregnable on the North-side; but it is Nature only that makes it so, by fortifying it, not with Mud Ramparts, but with a prodigious Precipice, at the bottom of which runs the River. The Gates of the Castle are plated over with Iron. The Portcullis and Guard-house seem to be regular and well enough contriv'd.



contriv'd. The antient Town was probably a Place of greater Strength, but was destroy'd during the Wars between the *Turks* and *Persians*. *M. Tavernier* affirms it was given up to Sultan *Murat* by Treason, and that the *Turks* left in it a Garison of two and twenty thousand Men. But notwithstanding this, *Chafesi* King of *Persia* took it by main Force. He himself was the first in the Attack, and the two and twenty thousand *Turks*, who would not surrender, were cut in pieces. *Murat* reveng'd this in a barbarous manner at *Babylon*, where he put to the Sword all the *Persians* he found, notwithstanding he had promis'd them their Lives upon their Capitulation.

TOWARD the South, upon a small rising Ground, about a Mile from the Citadel, is the little Fort *Quetchycala*, cover'd with a double Wall; but these Works are in more danger from the Rains than from Cannon. *Quetchycala* resembles the Forts of Clay, which are sometimes built at *Paris* for the Exercises of the Academists. The Port-holes of all the Fortifications of *Erivan* are of a very singular Make, jutting out beyond the Wall like a Mask, about a foot and a half, and ending in the shape of a Cowl or Hog's Snout; which effectually secures the Heads of the Soldiers, who are order'd to make the Discharge, and is no ill Contrivance for Cowards; but then they are not able to observe the Enemy, unless it be just at the Gap or Opening, and they come into the only Place where they can be kill'd: and yet if the Besieg'd suffer the Enemy to come to the Foot of the Wall, 'tis then impossible to fire upon them.

*M. CHARDAN*, who knew *Erivan*, and the Country thereabouts, better than any of our Travellers, has describ'd the Rivers very exactly. The *Zengui* runs North-West, and the *Quenibouluc* South-West, rising from forty Springs, which its Name expresses. The *Zengui* comes from the Lake of *Erivan*, two Days Journey and a half from the City, but I don't know whether this be the same *Zengui* I mention'd before. The Lake which is very deep, and about five and twenty Leagues in Compass, is well stock'd with excellent Carp and Trout, which are however of no great Service to the Religious of a Monastery built on an Island in the middle of the Lake, they being not permitted to eat of them but four times a Year; nor indeed are they suffer'd to converse together,

ther, but at the same times. The rest of the Year they keep a perpetual Lett. VII. Silence, and eat nothing but the Herbs which their Garden produces, and that just as Nature prepares them, without Oil or Salt. These poor Monks are like so many *Tantalus's*, who have constantly in their View, and within their Reach, excellent Fruits which they dare not touch. And notwithstanding this, Ambition is not wholly banish'd from this Place; the Superior is not content to have the Title of Archbishop, but likewise takes to himself that of Patriarch, which he disputes with the Patriarch of *Three-Churches*.

WE pass'd the *Zengui* to *Erivan* upon a Bridge of three Arches, under which they have contriv'd certain Rooms or Apartments, where the *Kan* or Governour of the Place sometimes comes to divert and cool himself in the hot Seasons. This *Kan* raises every Year above twenty thousand *Tomans* from this Province, that is, above nine hundred thousand Livres of *French Money*, without reckoning what he gets by the Pay of the Troops appointed to guard the Frontiers. He is oblig'd to advise the Court of all the Caravans, and all Ambassadors who pass that way. *Persia* is the only Country I know of, where Ambassadors are maintain'd at the Prince's Charge: And yet, nothing in my Opinion can be more honourable for a great King. As soon as an Ambassador or simple Envoy, has shewn the Governours of the Provinces, that he is charg'd with Letters for the King of *Persia*, they immediately give him the *Tain*, which is an Allowance for his daily Subsistence, of so many Pounds of Meat, Bread, Butter, Rice, and a certain Number of Horses and Camels.

AT *Erivan* there is very good living. Partridges are common, and Fruits are brought thither in abundance. The Wine is admirable; but the Culture of Vines is very difficult, by reason of the Cold and Frosts, which oblige the Dressers not only to cover, but even to bury 'em under Ground at the beginning of Winter, where they are kept till the Spring. Tho the Town be but ill built, there are however some fine Places in it. The Governour's Palace, which is in the Fortrefs, is considerable for its Largeness, and the Distribution of its Apartments. The *Meidan* is a great open Square, hardly less than four hundred Paces over. The Trees there are as fine as in the *Bellecour* at *Lyons*. The Bazar, which is the Place



where they sell their Merchandise, is not disagreeable. The Baths and Caravanseras likewise have their Beauties, especially the new Caravansera by the side of the Fortrefs. At entring, one seems to be going into a Fair or Market-place, for we pass thro a Gallery, in which are sold all sorts of Stuffs.

<sup>1</sup> Monument  
as Athens.

THE Churches of the Christians are small and half under ground. That belonging to the Bishop's Palace, and the other call'd *Catovique*, were built, as they say, in the times of the last Kings of *Armenia*. By the side of the Bishop's Palace is an old Tower, of a very singular kind of Building; it would have borne some resemblance to *Diogenes's Lantern*, had it not been so much after the Oriental Taste. It is flat-sided, and its Dome has something very agreeable; but the People of the Place don't know for what Use it was design'd, nor when it was built. The Mosques of the Town have nothing particular. *M. Chardin* says, the *Turks* took *Erivan* in 1582. and that they built a Fortrefs there; that the *Persians* having retaken it in 1604, put it into a Condition to hold out against Batteries of Cannon; that it sustain'd a Siege of four Months in 1615. which the *Turks* were at last oblig'd to raise; that they could not gain the Town till after the Death of *Abas the Great*; and that the *Persians* retook it again in 1635, and have continued Masters of it ever since.

AFTER we had walk'd about the Town, we went to visit the Patriarch of the *Armenians*, who is lodg'd in an old Monastery out of the Town, but not so well by far as at *Three-Churches*. This Patriarch, whose Name is *Nahabied*, was a good old Man, of a ruddy Complexion, who out of Humility, or for his Ease, had nothing on but a mean blue linen Cassock. We kiss'd his Hand, according to the way of the Country, which, our Interpreters told us, pleas'd him much; for many *Franks* don't shew him that Respect: but we would even have kiss'd his Feet, if we had ever so little suspected that he requir'd it, we had so great need of his Interest. In requital, he order'd us a Treat, which was truly very frugal. They brought, on a wooden Salver, a Plate of Nuts between two other Plates, one of Plumbs, the other of Raisins. But they did not offer us either Bread or Cake, or Bisket. We eat a Plumb, and drank one Glass to the Prelate's Health, of an excellent red Wine; but who could have drank again without a Bit of Bread? Our Interpreters were

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in the Entry, and had the Sense to get some themselves, but dar'd not Lett. VII. offer it to us, tho we should willingly have pardon'd their Freedom at that time: after the Treat, they came into the Room, and we order'd them to request the Master of the House, to cause us to be furnish'd with good Horses and Guides, which we would pay for, to conduct us to Mount Ararat. *What Business*, says he, *have you at Mount Macis?* which is the Name this Mountain bears among the *Armenians*, but the *Turks* call it *Agrida*. We answer'd, *That being near a Place so celebrated, on which it was suppos'd Noah's Ark had rested, we should be much blam'd at our Return home, if we did not go to see it. You will find it very difficult*, says the Patriarch, *to go even so far as to the Snows; and as for the Ark, God has never yet favour'd any one with the Sight of it, except only one Saint, who was of our Order, and after fifty Years spent in Fasting and Prayer, was miraculously carried thither; but the excessive Cold seiz'd him in such manner, that he dy'd upon his Return.* Our Interpreter made him laugh, by answering in our name, *That after having spent half our Life in Fasting and Prayer, we should rather beg of God to let us see Paradise, than the Remains of Noah's House.* At *Three-Churches* they had told us, that one of the Religious of their Order, whose Name was *James*, and who was afterwards Bishop of *Nisibis*, resolv'd to go to the top of the Mountain, or perish in the Attempt, accounting it a Happiness to endeavour to find the Remains of the Ark; that he executed his Design with a great deal of Difficulty; and notwithstanding all his Pains and Diligence to ascend the Hill, he always found himself when he awak'd in one certain Place about half way to the Top; that this good Man perceiv'd in a few Days, that all his Attempts to get higher were vain; and that in his Trouble an Angel appear'd to him, and brought him a piece of the Ark. *James* return'd to the Convent with his choice Burden; but before the Angel left him, he told him that God would not suffer Men to pull in pieces a Vessel which had sav'd so many Creatures. Thus the *Armenians* amuse Strangers with such like Stories.

THE Patriarch ask'd us whether we had seen the Pope; and was much displeas'd with us when we answer'd, we intended to see him in our Return home. *What*, says he, *do you come so far to see me, and hap't yet seen your own Patriarch?* We dared not tell him we were come into *Arme-*

nia to search for Plants. What think you, continues he, of my Church at Itchmiadzin, have you any so fine in France? We answered him, That every Country had its own manner of building; that our Churches were of a quite different Taste, and that we did not see the Skill of the Workmen, but only in the Candlesticks, Lamps, and other Vessels. These were certainly not made in Armenia. While this Venerable Prelate (who would pass with us for a good Country-Schoolmaster) gave his Orders, we desired to see the Chapel, and we put three Crowns into the Bason to pay for our Treat: we do these kind of Charities more out of Decency than Devotion. At our return, they offered us another Glass, which however we at first refus'd, there being yet no Bread come; but we were obliged to drink, to return our Thanks to the Patriarch who drank our Health: and all this passed very agreeably. After the ordinary Civilities, he sent one of the House with us to carry a Letter of Recommendation to the Religious in the Road to Mount *Ararat*: so we went to lie this Night two hours from *Erivan* in a Convent of *Armenian* Monks at the Village *Nocquevit*. We drank there excellent Claret inclining to an Orange-colour, and as good as that of *Candy*: but for fear we might want Bread, we made our Interpreters give them to understand, that we would deal honourably with them: this answered our Expectations, for we were handsomely treated; and we were as good as our Word the next Morning before we went away.

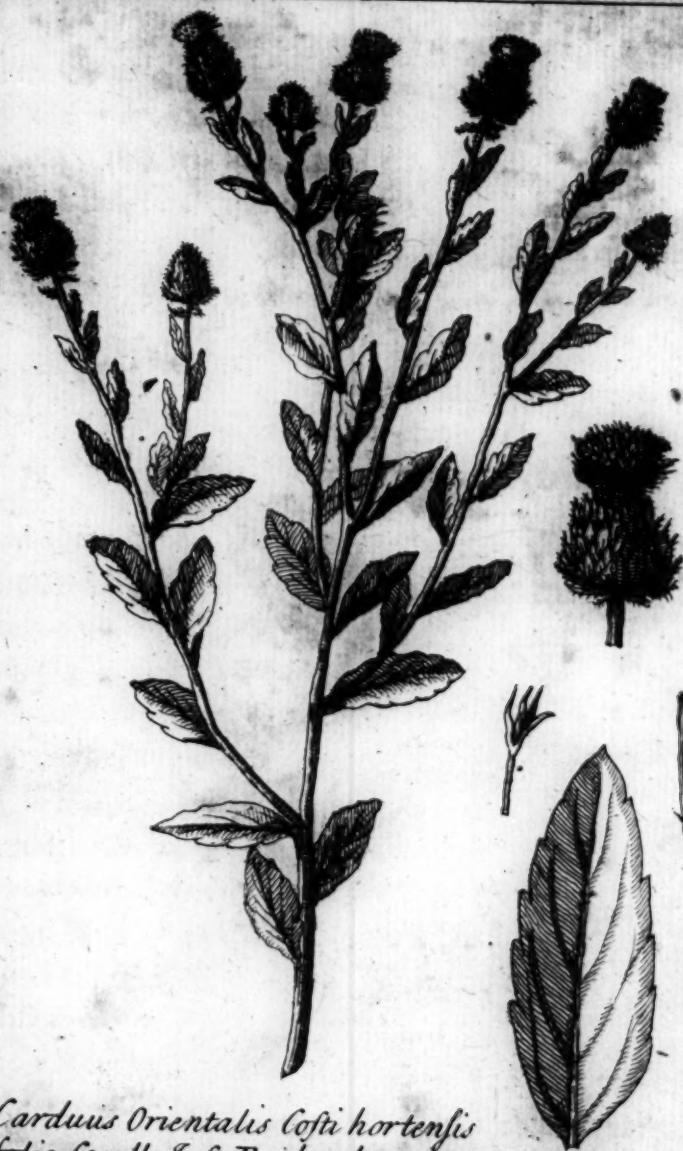
THE Country about *Nocquevit* is admirably fine, all manner of Fruits are there in great plenty, and they neglect such Melons as would be in great esteem at *Paris*. The Buildings in these Parts are only of square pieces of Mud and Clay dried in the Sun, for want of Timber.

AUGUST the 9th, we set out at four in the morning, with our Faces strangely disfigured by the prickings of the Gnats, who attack'd us very furiously some nights ago. We continued our Journey over a large and fine Plain which led to Mount *Ararat*. About eight a clock we reached *Corvirap* or *Couervirab*, which, as they told us, signifies in the *Armenian* Tongue, *The Church of the Well*. *Corvirap* is another Monastery of the *Armenians*, whose Church is built by a Well, into which they affirm *St. Gregory* was cast and miraculously fed, as *Daniel* was in the Lion's Den. The Monastery looks like a small Fort on the top of a little Hill which commands the whole Plain, and it was from this Eminence that we first

saw







*Carduus Orientalis Costi hortensis*  
folio Coroll. Inst. Rei herb. 31

saw the River *Aras*, so well known formerly by the name of *Araxes*; it runs Lett. VII. along about four Leagues from Mount *Ararat*. We were oblig'd to repose and refresh our selves in this Monastery, for we had had very bad Nights by reason of the Gnats, and the Heat was intolerable in the day. And this was the Life we led, even from the time of our leaving *Teflis*; but all our Fatigue was abundantly recompens'd with the sight of *Araxes* and Mount *Ararat*. From *Corvira* we could distinctly discern the two Tops of this famous Mountain. The smaller one, which is most sharp and pointed of the two, was not covered with Snow; but the greater one was prodigiously laden with it. The Plants we found in this Monastery, while our Guides repos'd themselves, were these.

*CARDUUS Orientalis Costi Hortensis Folio. Coroll. Inst. Rei Herb. Pag. 31.*

THE Root of this Plant is about one foot long, hard, woody, white, at the upper end about the thickness of the Little-finger, furnished with many Fibres, and covered with a reddish Skin; it sends out a Stalk of two or three feet long, branched from the beginning, hard, firm, whitish, two inches thick, with Leaves about three inches long, and one and a half broad, a little jagged about the Edges, like the Leaves of that sort of *Tansy* which the French call *le Coq*, which word to me seems to be a Corruption of *Costus Hortensis*. The Leaves of this *Carduus* are less and less as they grow nearer the top of the Plant, and lose their Indentings or Jags, but end in a small soft Point or Prickle. From their Knots shoot out Branches all along the Stalk, each of which ends in a yellow Flower. The Leaves which grow along the Branches are slender, and sometimes small as Threds. The Calix or Cup of the Flower is eight or nine lines high, and almost as thick. 'Tis like a Pear consisting of several Scales which are whitish, pointed, firm, prickly, and sometimes inclining to a purple colour at the Extremities. The Prickles about the edges are softer, and grow out like the Hair on the Eye-lid. Each Flower consists of smaller yellow Flowers or Fleurons, which run out beyond the Cup about five or six lines, divided into as many small Points, out of the middle of which grows a Sheath with a very fine Thred at the top. The Fleurons in little Bags, or Embrio's, bear the Seed of about two lines long, and one broad, with a white Tuft on it. They which are not untimely, become  
Seeds

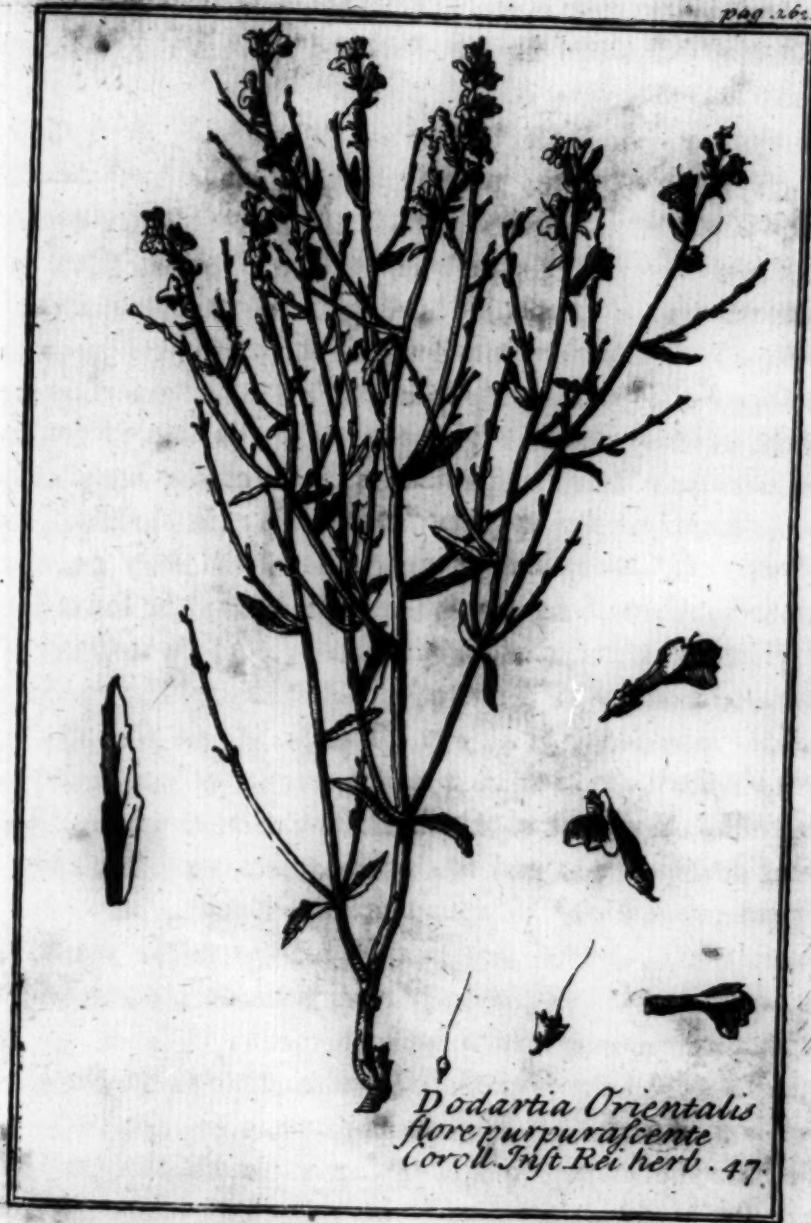
Seeds of three lines in length. The Flowers have no Smell that we could perceive, but the Leaves are very bitter.

WE had the Pleasure this day to find a Plant of a new Kind, and we gave it the name of one of the most learned Men of this Age, equally esteemed for his Modesty and Integrity; I mean Mr. *Dodart* of the Royal Academy of Sciences, Physician to her Royal Highness the Princess Dowager of *Conti*.

THIS Plant sends out Stalks of a foot and a half high, strait, firm, smooth, woody, of a bright green, two lines thick, branch'd from the bottom, round like a Bush, and furnish'd with Leaves of an inch or fifteen lines long, and two or three wide, a little fleshy, jagged on the sides, especially towards the bottom of the Plant, for higher they are straiter, and less indented; some of them are even as small as the common *Linaria* or *Flaxweed*. The top of the Branches is adorn'd with Flowers growing out of the Knots of the Leaves. Each Flower is a Head of a deep Violet-colour, of eight or nine lines long; the bottom is a Pipe of one line diameter, opening into two Lips, the uppermost of which is in the shape of the Bowl of a Spoon, the Convex-side being turn'd up, and about one line and a half long, cleft in two parts, pretty much pointed; the lower Lip is three lines long, rounding, but divided into three parts, the middlemost of which is the smallest, and most pointed; this Lip is rais'd toward the middle with a sort of white Hair or Down. The Calix is a smooth Cup of two lines high, divided into five Points; it sends out a Pointal that is spherical and near a line in diameter, which is inserted in the Pipe of the Flower, as it were by *Gomphosis*, and has at the top a very fine Thred, and passes into a spherical Cod of three lines diameter, ending in a Point. This Cod is reddish, hard, divided into two Cells by a middle Partition, which are furnished with each a fleshy *Placenta* or Cake, divided into little hollows, which hold a small brown Seed.

ALL along the Plain, by the side of the *Araxes*, grows abundance of *Liquorish* and *Dodder*. The *Liquorish* is in all respects like the common sort, except only that the Husks or Cods are longer, and full of Prickles. The *Dodder* grows so fast upon the Stalks of the *Liquorish*, that it seems to be part of the same Plant; when it is plucked off, one sees certain Tubercles





*Dodartia Orientalis*  
flore purpurascens  
Coroll. Inst. Rei herb. 47.



cules of about one line thick, which are like so many Nails or Pegs sticking into the Plant on which it grows. These Stalks are one line in thickness, and sometimes more. We at first took them for Stalks of a Species of *Bindweed*, whose Leaves were gone. One cannot compare the Leaves of this *Dodder* to any thing better than to Cat's-Gut, about the bigness of a Packthread; but they are firm, hard to break, bitter, a little aromatick, of a pale green colour, divided into several branches twisted about the neighbouring Plants, from whence they suck the Juice for their Nourishment by the Tubercles before-mention'd. These Tubercles are commonly plac'd obliquely at the distance of a line from one another; and in different places there are no Roots, no more than to other Species of the same kind, when the Tubercles can furnish Juice enough for its Nourishment. Its Flowers grow in Bunches like a Head, of a pale gridelin, two lines in height, and one and a half in diameter. They are Cups divided into five obtuse Points, which are bored through at bottom, to receive a Pointal from a Cup of two lines high, divided also into five parts. This Pointal passes into a Fruit like that of the great white *Bindweed*, four lines long, and three in the diameter, membranous, of a pale green, afterwards reddish, ending in a small Point, and consisting of two pieces, the uppermost of which is a kind of Cap: it contains generally four Seeds as big as those of the *Bindweed* just mention'd. These Seeds are roundish on the back, and on the other side corner'd, a line and a half long, and one line thick, and as it were divided into two Lobes by a very thin Membrane, hollow below, and sticking to a spongy and clammy *Placenta*.

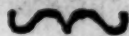
THESE Seeds are nothing else but membranous Bladders, in each of which is rolled spirally, or wrapt up like a Snail, a young Plant; which is a Twist or String of a bright green colour, half an inch long, and a quarter of a line broad at the beginning, but growing narrower and sharper towards the end, fastned at the broad end to a spongy and clammy *Placenta*, which is partly in the Seed-Vessel and partly in the Cup. The Creator of all things seems to have design'd by this Plant to shew us, that the Embrio's of Plants are contain'd in small in the Bud of the Seeds; and that so the Seeds are as so many Bladders in which the young Plants lie entire, waiting only a proper nutritive Juice to make their parts swell, and become visible. There are many things in Nature which would discover to us the  
Structure



Structure of things unknown, if we gave but due Attention. *Malpighi* had a wonderful Talent this way: and indeed our Notions and Systems ought not to be form'd nor establish'd, but upon a great Number of Observations. For example, in the Month of *October*, in the Body of a Tulip-Root, we have observ'd an entire Tulip, on whose Stalk, tho not three lines high, might be seen the Flower, which was not to appear till the *April* following: we could plainly discern the six Leaves of the Flower, their Chieves, their Tops, the Pointal or young Fruit, the Seed-Vessels, and the Seeds they contain'd. And after all this, who can refuse to believe that all these Parts were shut up even in a yet narrower Space, and are render'd more or less visible, in proportion as the nutritive Juice has swell'd and dilated the smaller Parts?

THE Birds we saw in these Plains, which extend themselves even to the River, would possibly have furnish'd us with some useful Anatomical Observations, if we had been provided with a Gun to shoot any of them. We saw there a sort of *Herns*, whose Bodies were not bigger than a Pidgeon, tho their Legs were a foot and a half high. The *Egrets* are common enough there; but nothing comes near the Beauty of an admirable Bird, the Skin of which I keep in my Cabinet, and whose Figure I have seen in the Book of Birds, painted for the King. It is as big as a Raven, the Wings are black, the Feathers of the Back towards the Rump of a purple Colour, and they towards the Neck very sharp-pointed, and of an admirable shining golden green; they towards the middle of the Neck are of a bright Flame-Colour, and they which cover the rest of the Neck and the Head of a dazzling green. Upon the Head is a Tuft of the same Colour, about four inches high, the longest of which are like a Battledore with a long Handle. The Bill of this Bird is brown, like that of a Raven. One may with more reason call this the *King of the Ravens*, than that which they brought from *Mexico* to *Versailles*; seeing that *American* Bird, tho it be a very fine one, has nothing in which it agrees with our common Ravens.

IT troubles me very much that we pass'd by *Corvirap*, without going to *Ardachat*. Till I came to *Paris*, and read *M. Chardin's Voyage*, I did not know that *Ardachat* was, according to the Tradition of the *Armenians*, the Remains of the old *Artaxata*. The People of the Place, says  
this



this Author, call this Town *Ardachat*, from the Name of *Artaxerxes*, whom in the East they call *Ardechier*. They assure us, that among the Ruins one may see those of the Palace of *Tiridates*, which was built 1300 Years ago. They likewise say, there is one Front of the Palace which is but half ruin'd; that there remain four Ranks of Columns of black Marble; that these Columns surround a large piece of wrought Marble, and that they are so thick that three Men can't encompass them with their Arms. This Heap of Ruins is call'd *Takt-Tardat*, that is to say, the Throne of *Tiridates*.

*TAVERNIER* also mentions the Ruins of *Artaxata* between *Erivan* and Mount *Ararat*, but says nothing more. The Situation of *Artaxata* is so well describ'd by *Strabo*, that we cannot mistake it, if we observe the Course of the *Araxes*. *Artaxata*, says this Prince of ancient Geographers, was built upon the Design which *Hannibal* gave to King *Artaxes*, who made it the Capital of *Armenia*. This Town is situate, continues he, upon an Elbow of the River *Araxes*, which forms a kind of Peninsula, and so is encompass'd by the River as with a Wall, except on the side of the Isthmus; but this Isthmus is secur'd by a Rampart and a good Ditch. The Country about is call'd the *Artaxan Lands*.

THIS Description of *Strabo* increases my Vexation, for we might have seen whether *Ardachat* is in a Peninsula, or perhaps we might have found it a little higher or lower; but our Guides observing we busied our selves so much in the Search of Plants, believ'd we had no Regard to any thing else. Who can imagine that *Hannibal* came from *Africa* to *Araxes*, to be Engineer to a King of *Armenia*? *Plutarch* however confirms it, and says that this famous *African*, after the Defeat of *Antiochus* by *Scipio Asiaticus*, fled into *Armenia*, where he gave a great deal of good Counsel to *Artaxes*, and among other things advis'd him to build *Artaxata* in the most advantageous Situation in his Kingdom. *Lucullus* made as if he intended to besiege this Place, in order to draw *Tigranes* his Successor to a Battle; but the King of *Armenia* came to encamp upon the River *Arfamas*, to dispute the Passage of the Romans; and, according to this Observation, *Arfamas* can be no other than the River of *Erivan*. The *Armenians* were beaten at this Passage, and afterwards in a second Rencounter. But our Historian says that *Lucullus* thought it most proper to make towards *Iberia*; and therefore *Artaxata* was not taken. *Pompey*,

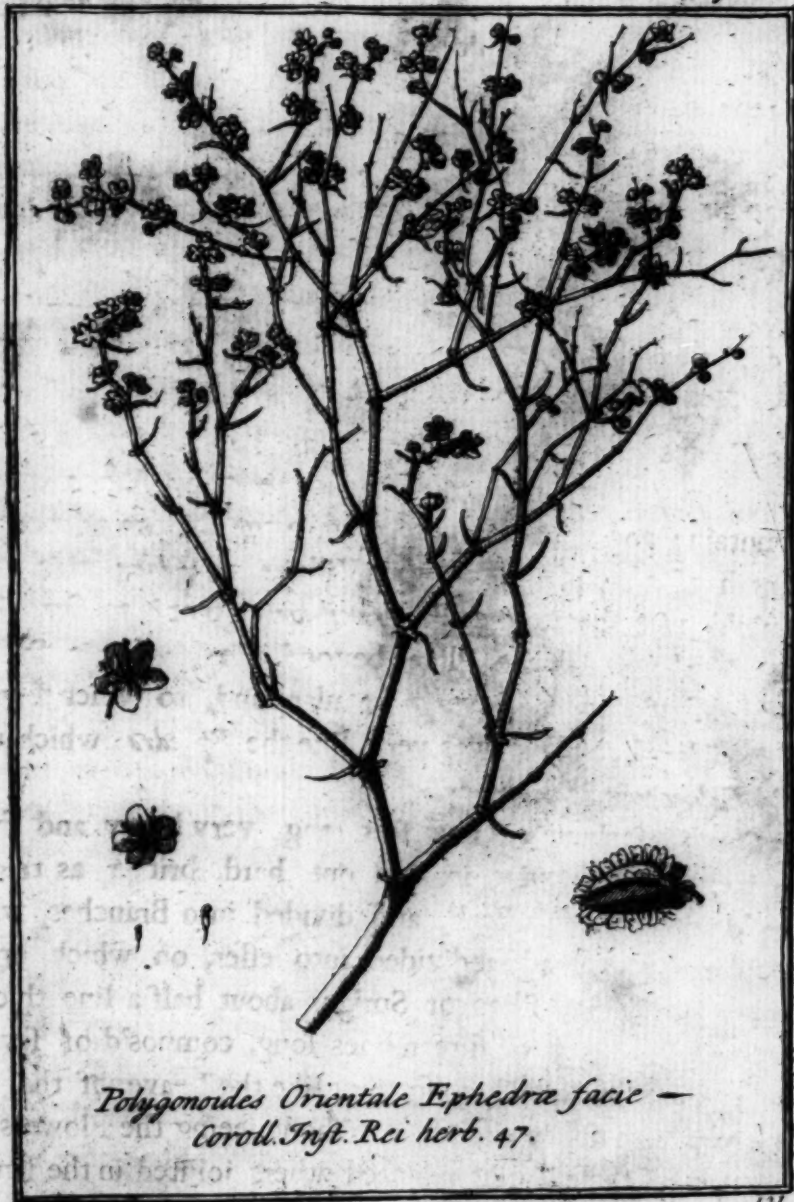


who had the Command of the Army after him, press'd *Tigranes* so hard, that he was oblig'd to deliver up his Capital without striking a Stroke. *Corbulon*, the Roman General under the Emperor *Nero*, forc'd King *Tiridates* to yield up *Artaxata*; and far from sparing it, as *Pompey* did, he caus'd it to be entirely ruin'd. But *Tiridates* came to *Rome*, and made his peace with the Emperor, who not only return'd the Diadem upon his Head, but likewise gave him liberty to take Workmen with him from *Rome*, to rebuild *Artaxata*; which, by way of Acknowledgment, the King of *Armenia* call'd *Neronia*, from his Benefactor. 'Tis surprizing that none of the Authors who speak of this Place, have ever given us the Name by which they then call'd Mount *Ararat*, which we were now about to ascend.

THE 10th of *August* we departed from *Corvirap*, and travelled seven Hours to find the Ford of *Araxes*, which is but a Mile from the Monastery. Tho the Stream be very rapid, the Ford is so large and wide, that one of our Guides ventur'd to pass it upon an Ass, tho indeed he had Difficulty enough to get over. We arriv'd about eleven a Clock at the Foot of the Mountain; and we din'd, according to the Custom of the Country, in the Church of a Convent, in the Village *Acoqrlou*: this Convent, which is ruin'd, was formerly call'd *Araxil-vane*, that is to say, the Monastery of the Apostles. All the Plain beyond the *Araxes* is full of fine Plants. We observ'd one of a very singular kind, to which I gave the Name *Polygonoides*, because it was very like the *Ephedra*, which was formerly call'd *Polygonum Maritimum*.

'TIS a Shrub of three or four feet long, very bushy and spreading, its Trunk is crooked, bowing in and out, hard, brittle, as thick as an Arm, cover'd with a reddish Bark, and divided into Branches, which are crooked in like manner, and subdivided into lesser, on which, instead of Leaves, grow Cylindrical Slips or Sprigs, about half a line thick, of a Sea-green Colour, an inch or fifteen lines long, compos'd of several Pieces pointed together End to End, so very like the Leaves of the *Ephedra*, that 'tis impossible to distinguish them without seeing the Flowers. From the Articulation of these Sprigs proceed others jointed in the same manner, and these last put out all along their whole Length certain Flowers of three lines diameter. They are a sort of Basins cut into five Parts to the





*Polygonoides Orientale Ephedra facie* —  
*Coroll. Inst. Rei herb. 47.*



the very Center, of a pale-green Colour in the middle, but every where else white. From the bottom of each Basin rises a Pistile, one line and a half long, corner'd, rais'd with little Beards, and encompass'd with white Chievers, but of a purple Colour at the top. Each Flower is supported by a very fine and short small Stalk. The Pistile becomes a Fruit half an inch long, four lines broad, of a conical Figure, and deeply furrow'd thro the whole Length. These Furrows are sometimes strait and sometimes spiral. The Beards are terminated with Wings divided into very small Fringes.

When the Fruit is cut cross-wise, the pithy Part appears, which is white and corner'd. The Flowers smell like those of the *Linden-Tree*, wither but slowly, and remain at the bottom of the Fruit like a kind of Rose. The Leaves are of an herbish Taste, but are stiptick.

WE begun this Day to go up Mount *Ararat* about two a Clock in the Afternoon, but not without difficulty: We were forc'd to climb up in loose Sand, where we saw nothing but some *Juniper* and *Goats-Thorn*. This Mountain, which lies between South and South-South-East from *Three-Churches*, is one of the most sad and disagreeable Sight upon Earth. There are neither Trees nor Shrubs, nor any Convents of Religious, either *Armenians* or *Franks*. *M. Strays* would have done us a particular Favour, if he had told us where the *Anchorites*, he mentions, resided; for the People of the Country don't remember to have heard that there ever were in this Mountain either *Armenian* Monks or *Carmelites*: All the Monasteries are in the Plain. I don't believe the Place is inhabitable in any other Part, because the whole Soil of *Ararat* is loose or cover'd with Snow. It seems too as if this Mountain wasted continually.

FROM the top of a great Abyfs, which is a dreadful Hole, if ever there was any, and which is opposite to the Village from whence we came, there continually fall down Rocks of a blackish hard Stone, which make a terrible Noise. There are no living Animals but at the bottom and towards the middle of the Mountain: they who occupy the first Region, are poor Shepherds and scabby Flocks, among which one finds some Partridges: the second Region is possess'd by Tygers and Crows. All the rest of the Mountain, that is, the half of it, has been cover'd with Snow ever since the Ark rested there, and these Snows are cover'd



half the Year with very thick Clouds. The Tygers we saw gave us no small Fear, tho they were not less than two hundred Paces from us, and we were assur'd they did not use to molest the Passengers; they were seeking Water to drink, and undoubtedly were not hungry that Day. However, we laid our selves along upon the Sand, and let them pass by very respectfully. They sometimes kill some of them with a Gun, but the chief way of taking them is with Traps or Nets, by the help whereof they take young Tygers, which they tame, and afterwards lead about in the principal Towns of *Persia*.

THAT which is yet more inconvenient and troublesome in this Mountain, is, that the Snow which is melted, runs into the Abyss by a vast Number of Sources which one can't come at, and which are as foul as the Waters of a Land-flood in the greatest Storm. All these Sources form the Stream which runs by *Acourlon*, which never becomes clear. They drink Mud there all the Year; but we found even this Mud more delicious than the best Wine: 'tis always cold as Ice, and has no muddy Taste. Notwithstanding the Amazement this frightful Solitude cast us into, we endeavour'd to find the pretended Monastery, and inquir'd whether there were any Religious shut up in Caverns. The Notion they have in the Country that the Ark rested here, and the Veneration all the *Armenians* have for this Mountain, have made many imagine that it must be fill'd with Religious; and *Struys* is not the only Person who has told the Publick so. However, they assur'd us there was only one forsaken Convent at the Foot of the Gulph, whither they us'd to send one Monk every Year from *Acourlon*, to gather in some Sacks of Corn which grows in the Country about it. We were oblig'd to go thither the next day for Water to drink, for we soon consum'd the Water our Guides, by the Advice of the Shepherds, had furnish'd themselves with. These Shepherds are more devout than others, and indeed all the *Armenians* kiss the Earth as soon as they see *Ararat*, and repeat certain Prayers, after having made the Sign of the Cross.

WE encamp'd this day just by the Shepherds Cottages, which are very sorry Huts; they move from place to place as they have occasion, for they can't continue there but in good Weather. These poor Shepherds, who had never seen any *Franks*, especially *Botanists*, were almost

as much afraid of us as we were of the Tygers: However, it was necessary they should become more familiar with us; and we began to shew them some Marks of our Friendship for them, and gave them some Cups of good Wine. In all the Mountains in the World, one may gain upon the Shepherds with this Liquor, which they are much fonder of than of the Milk they live on. Two of them were sick, and in vain reached several times to vomit: We assisted them, and gave them Ease immediately; which procured us great Esteem with their Companions.

AS we continually pursued our Design, to inform our selves of the Particulars of this Mountain, we caus'd a great many Questions to be put to them: But every thing being well weigh'd and examin'd, they advis'd us to return back, rather than venture to advance farther up to the Snow. They inform'd us there was no Fountain throughout the whole Mount, only the Stream of the Abyss, which we could not come at to drink but near the forsaken Convent, before mention'd; and that we could not go in a whole Day to the Snow, and down again to the Bottom of the Abyss; but must be like Camels, who drink once in the Morning for the whole Day, it being impossible to carry Water with us, and climb so horrible a Mountain, where they themselves often lost their Way: That we might judge what a miserable Place it was, from the Necessity they were under to dig the Earth from time to time to find a Spring of Water for themselves and their Flocks: And that it would be to no purpose to ascend higher in search of Plants, because we should only find Rocks hanging over our Heads, and heap'd one upon another. And, in short, that it would be Folly to proceed on our Way; for our Legs would fail us: And that, for their parts, they would not accompany us for all the Treasures of the King of Persia.

THIS Day we met with some Plants, which were handfom enough: But we expected to find something more extraordinary the next Day, notwithstanding what the Shepherds had said to us. And the very Name of *Ararat* would raise any one's Curiosity. Who would not expect to find some of the most extraordinary Plants upon a Mountain which serv'd, as I may say, for a Ladder to *Noah*, whereby he and all other Creatures came down from Heaven to inhabit the Earth? And yet we were vex'd to meet with *Cotonafter folio rotundo* J. B. *Conyza acris, carulea* C. B. *Hieracium*



## A VOYAGE into the Levant.

*Hieracium fruticosum, angusti folium, majus* C. B. *Jacobaea, Sencionis Folio*, Strawberry Plants, Orpin, Eye-bright, and I know not how many of the most common Plants, intermingled with some others that were more rare, which we had already seen in several Places. But two we found which seem'd wholly new

*LTCHNIS Orientalis maxima, Buglossi folio undulato.* Coroll. Inst. Rei Herb. 23.

THE Root of this Plant is a foot and half long, whitish, divided into large Fibres, pretty hairy, at the Neck about an inch thick, divided into several Heads, from whence spring Stalks three feet high, strait, firm, four lines thick, gutter'd, of a pale green, hairy, clammy, adorn'd with Leaves two by two, about five inches long, and one broad, like those of *Bugloss*, wav'd, jagged at the Edge, rais'd at bottom with a pretty thick Rib, which sends several Vessels through the whole length of the Leaves. They lessen considerably towards the middle of the Stalk, and from their Knots shoot out on every side Branches or Sprigs divided generally into three Foot-stalks, each of which bears a Flower; and so all the Flowers seem to be dispos'd into Stories. Each Flower consists of five white Leaves, about two inches long, half an inch thick at the top, deeply hollow'd, and ending at bottom with a greenish Tail. Out of the middle of these Flowers proceeds a Tuft of Chieves of the same Colour, very small, but much longer than the Leaves, and having Tops which are Sea-green. The Cup is a Pipe of one inch long, and three lines thick, whitish, strip'd with green, cut into Points; at the bottom of which is a Pistile of four lines long, and one thick, of a pale green, surmounted by three white Threds as long as the Chieves.

*GEUM Orientale, Cymbalaria folio molli & glabro, flore magno albo.* Coroll. Inst. Rei Herb. 18.

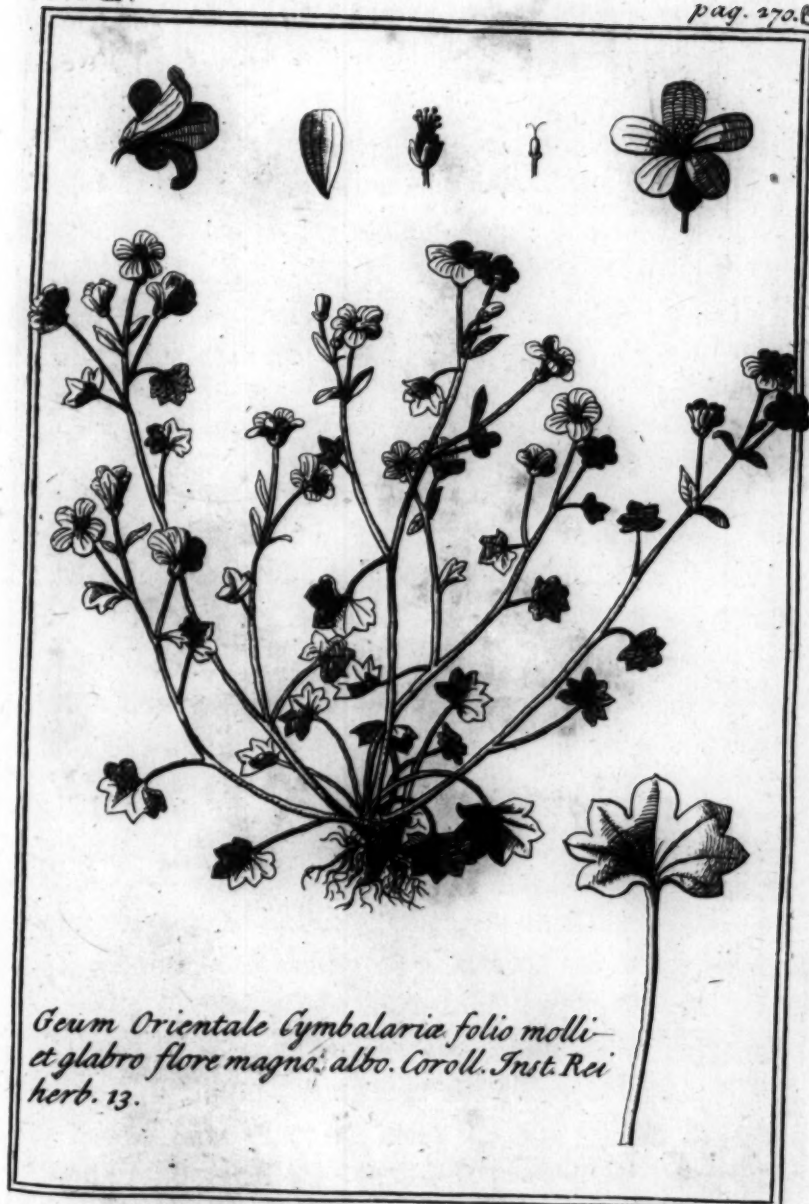
THIS fine Species of *Geum* grows out of the Cracks of very steep Rocks. Its Root is fibrous, whitish, four or five inches long, hairy. Its Leaves grow in bunches, so like the *Cymbalaria communis*, that they are easily mistaken for it; only they are more firm. For the most part, they are nine or ten lines broad, and seven or eight lines long, cut into large indentings like Gothick Arches, shining, standing upon a Foot-stalk of an inch, or two inches and half long. The Stalks are a span long,





*Lychnis Orientalis ma*  
*xima Buglossi folio un*  
*dulato Coroll Inst Rei.*  
*herb. 24.*

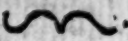




*Geum Orientale Cymbalaria folio molli-  
et glabro flore magna albo. Coroll. Inst. Rei  
herb. 13.*





long, and hardly one third of a line thick, weak, almost lying upon the Lett. VII  
 Rocks, afterwards rais'd, and having a few Leaves, whose Indentings   
 are more pointed than in the lower Leaves. All along the Stalk and  
 Branches it is hairy, and charg'd with Flowers of five Leaves, half an inch  
 long, and about three lines wide at the Extremity, white, vein'd with  
 green at the Base. The Chieves, which arise out of the middle of these  
 Leaves are white, and not above two lines long, with very small green-  
 ish Heads. The Cup is cut to the Center into five Parts strait and hairy.  
 The Pistile is a pale-green, pretty round at bottom, in shape like an Ewer,  
 with two Lips, as in the other Species of the same Kind. It becomes a  
 Coffin of the same Shape, membranous, brown, divided into two Apart-  
 ments, three lines high, in each of which there is a spongy Placenta, charg'd  
 with very small and blackish Seeds. The Leaves of this Plant have a her-  
 bish Taste, a little saltish. The Flowers have no Smell, the Roots are sweet-  
 ish, and a little stiptick.

AFTER we had writ our Journal fair, we three at Table held a  
 Council, to consider what Route to take the next day. We ran no ha-  
 zard of being understood, because we talk'd *French*; and who is there  
 upon Mount *Ararat* who can boast he understands *French*? Not even *Noah*  
 himself, if he was to come thither again with his Ark. We consider'd  
 what the Shepherds had said, which we look'd upon as very material,  
 especially that insuperable Difficulty of the want of Drink; for we  
 reckon'd it nothing to scale a Mountain they represented so frightful.  
 How vexatious is it, said we, to have come so far, to have gone up one  
 quarter part of the Mountain, to have found but three or four rare Plants,  
 and turn back again without going any farther! We advis'd with our  
 Guides: they, good Men, unwilling to expose themselves to the danger of  
 dying for Thirst, and having no Curiosity, at the expence of their Legs, to  
 measure the Height of the Mountain, were at first of the same Sentiments  
 with the Shepherds, but afterwards concluded we might go to certain  
 Rocks, which stood out farther than the rest, and so return to rest at  
 Night in the same Place we were now in. This Expedient seem'd very  
 reasonable, and with this Resolution we went to Bed; but who could  
 sleep under the Inquietude in which we were? In the Night the Love of  
 Plants overcame all other Difficulties; and we three by ourselves conclu-  
 ded

ded it was for our Honour to ascend the Mountain up to the Snow, and venture being devour'd by Tygers. As soon as it was Day, for fear we should die of Thirst in our Journey, we began to drink plentifully, and put our selves to a sort of voluntary Torture. The Shepherds, who were become a little sociable, laugh'd heartily, and took us for Persons who were endeavouring to destroy our selves. After this Precaution it was necessary to dine, and it was no less Punishment to eat without being hungry than it was to drink without Thirst: but it was absolutely necessary; for there was no Conveniency upon the way, and we were so far from being able to carry Provisions with us, that it was with difficulty we could carry even our Clothes thro such bad Ways. We order'd two of our Guides to go with our Horses, and wait for us at the abandon'd Convent, at the bottom of the Abyss: we are forc'd to describe it thus, to distinguish it from that other abandon'd Convent at *Acourlou*, which serves only for a Retreat for Passengers.

AFTER this, we began to travel towards the first Range of Rocks, with one Bottle of Water, which to ease ourselves we carried by turns; but notwithstanding we had made Pitchers of our Bellies, in two hours time they were quite dry'd up; and Water shook in a Bottle is a very disagreeable sort of Drink: our only Hope therefore was to come at the Snow, and eat some of it to quench our Thirst. The Pleasure of Simpling is, that one may, under pretext of seeking Plants, ramble as much as one pleases out of the direct Road, and so tire ourselves less than if we were forc'd to ascend right up: Moreover, 'tis a very agreeable Amusement, especially when we discover any new Plants. However, tho we did not meet with many Novelties, yet the Hope of a good Harvest made us advance briskly, It must be acknowledg'd that the Sight is very much deceiv'd, when we stand at the Bottom, and guess at the Height of a Mountain, and especially when it must be ascended thro Sand as troublesome as the *Syrtes* of *Africa*. It is impossible to take one firm Step upon the Sand of Mount *Ararat*, and in good Philosophy one loses a great deal more Motion than when one walks on firm Ground. What a Feast was it for those who had no Water but what was in their Bellies, to sink every Step up to the Ankle in Sand! In many Places, instead of ascending, we were oblig'd to go back again down to the middle of the Mountain; and in order to continue



due our Course, to wind sometimes to the right, and sometimes to the left; when we met with any Mouse-ear, it made our Boots as smooth as Glass, and so slippery that we were forc'd to stand still. However, this time was not wholly lost, for we employ'd it in discharging the Water we had drank: but in truth we were two or three times about to have given up our Design. And it had been better we had, than in vain to strive against such a horrible Sand, and a Mouse-ear so short, that the most hungry Sheep could not brouze on it. However, the Reflection that we had not seen all, would have given us Uneasiness afterwards, and we should have been apt to fancy we had neglected the best Places. 'Tis natural to flatter our selves in these sorts of Enquiries, and to believe that we only want a lucky Minute to find something extraordinary, which would make amends for all our Pains. Besides, the Snow which was always in our View, and which seem'd to draw nearer to us, tho indeed it was a great way off, attracted us very powerfully, and bewitch'd our Eyes continually; and yet the nearer we approach'd it, the fewer Plants we found.

TO avoid the Sand, which fatigued us intolerably, we took our way to the great Rocks heap'd on one another, like *Offa* upon *Pelion*, to speak in the Language of *Ovid*. We pass under them as thro Caverns, wherein we are shelter'd from all the Injuries of the Weather, except the Cold, which we felt there very sensibly, and serv'd a little to allay our Thirst. We were oblig'd to leave this Place quickly, lest we should get a Pleurisy; and came into a very troublesome way, full of Stones, much like the Stones us'd at *Paris* by the *Masons*; and we were forc'd to leap from one Stone to another. This Exercise we found very tiresome, and we could not but laugh to see our selves forc'd to take such Methods, tho in truth it was but from the Teeth outwards. For my part, being quite tired out, and not being able to go any farther, I first began to repose my self, which was an Excuse for the rest of the Company to do the like.

AS the Conversation is commonly renew'd when we are sat down, one talk'd of the Tygers which walk'd about very quietly, or play'd at a good reasonable distance from us. Another complain'd that his Waters did not pass off well, and that he could not breathe: and for my own part, I never was more afraid that some lymphatick Vessel was broken

in my Body. In fine, amidst all these little Passages with which we endeavour'd to amuse our selves, and which seem'd to give us new Strength, we came about Noon to a place more pleasing, for it seem'd as if we were ready to take hold of the Snow with our Teeth. But our Joy lasted not long; for what we had taken for Snow was only a Chalk Rock, which hid from our Sight a Tract of Land above two hours Journey distant from the Snow, and which seem'd to us to have a new kind of Pavement, not of little Flints, but small pieces of Stone broken off by the Frost, and whose Edges cut like Flints. Our Guides told us their Feet were quite bare, and that ours would quickly be so too; that it grew late, and we should certainly lose our selves in the Night, or break our Necks in the Dark, unless we chose to sit our selves down to become a Prey to the Tygers, who ordinarily make their chief Attempts in the Night. All which seem'd very probable; however, our Boots were not bad yet. After having look'd on our Watches, which we kept in very good Order, we assured our Guides that we would go no farther than a Heap of Snow which we shew'd them, and which did appear to be hardly bigger than a Cake: But when we came to it, we found more than we had need of; for the Heap was above thirty Paces in diameter. We every one eat more or less, as we had a mind; and by Agreement resolv'd to advance no farther. This Snow was above four Feet thick; and being frozen hard, we took a great Piece to fill our Bottle. It can't be imagin'd how much the eating of Snow revives and fortifies: Some time after we felt a glowing Heat in our Stomachs, like that in the Hands, after having held Snow in them half a quarter of an Hour; and far from causing griping Pains, as most imagine it must, it was very comfortable to our inward Parts. We descended therefore from the Snow with a wonderful Vigour, much pleas'd that we accomplished our Desire, and that we had now nothing farther to do but to retire to the Monastery.

As one good Fortune is generally followed by another, by chance I perceived a small green Plat, which glitter'd among the ruinous Fragments of Stone. We ran thither as to a Treasure, and were highly pleas'd with the Discovery. It was an admirable Species of *Veronica Telephii folio*. But we did not stay there long, our Thoughts being now much taken up with our Return. And our pretended Vigour was not of long

Dura.



Duration : For we came to Sands which lay behind the Abyſs, and were full as troubleſome as the former. When we endeavour'd to ſlide along, half our Bodies were buried : Beſides, we could not keep the direct Way, but were oblig'd to go to the Left to come to the Edge of the Abyſs, of which we had a mind to take a nearer View. And indeed it is a moſt frightful Sight: *David* might well ſay, ſuch ſort of Places ſhew the Grandeur of the Lord. One can't but tremble to behold it ; and to look on the horrible Precipices ever ſo little, will make the Head turn round. The Noiſe made by a vaſt Number of Crows, who are continually flying from one Side to the other, has ſomething in it very frightful. To form any Idea of this Place, you muſt imagine one of the higheſt Mountains in the World opening its Boſom, only to ſhew the moſt horrible Spectacle that can be thought of. All the Precipices are perpendicular, and the Extremities are rough and blackiſh, as if a Smoke came out of the Sides, and ſmuted them. About Six a clock after Noon we found our ſelves quite tir'd out, and ſpent ; and were not able to put one Foot before another, but were forc'd to make a Virtue of Neceſſity, and merit the Name of *Martyrs to Botany*.

WE at length obſerv'd a Place cover'd with Mouſe-ear, whoſe Declivity ſeem'd to favour our Deſcent, that is to ſay, the Way *Noah* took to the Bottom of the Mountain. We ran thither in haſte, and then ſat down to reſt our ſelves ; and found there more Plants than we had all the Journey beſide : And what pleas'd us mighty well, was, that our Guides ſhew'd us from thence, but at a great diſtance from us, the Monastery whither we were to go to quench our Thirſt. I leave it to be gueſs'd what Method *Noah* made uſe of to deſcend from this Place, who might have rid upon ſo many Sorts of Animals which were all at his Command. We laid our ſelves on our Backs, and ſlid down for an Hour together upon this green Plat, and ſo paſs'd on very agreeably, and much faſter than we could have gone on our Legs. The Night and our Thirſt were a kind of Spurs to us, and caus'd us to make the greater ſpeed. We continued therefore to ſlide in this manner as long as the Way would ſuffer us ; and when we met with ſmall Flints which hurt our Shoulders, we turn'd, and ſlid on our Bellies, or went backwards on all four. Thus by degrees we gain'd the Monastery ; but ſo diſorder'd and fatigu'd by our manner



of travelling, that we were not able to move Hand or Foot. We found some good Company in the Monastery, the Gates of which are open to every body for want of Fastings. The People of the Town had taken a Walk thither, and were just going away as we came; but to our great misfortune had neither Wine nor Water. We were therefore forc'd to send to the River; but had no Vessel beside our Leathern Bottle, which held not above a Quart. And what a Punishment was it for the Guide on whom the Lot fell, to go the River, and fill it? He had the Happiness indeed to be the first who drank; but no body envied him: For he paid dear enough for it; the Descent from the Monastery to the River was near a quarter of a League down-right, and the Way very rugged: One may guess how pleasant his Journey was back again. It took up half an Hour to go and come; and the first Bottle was almost drank out at one Draught. The Water seem'd like Nectar; but we were forc'd to wait another Half-hour for a second Bottle, which was Misery enough. We took Horse that Night for the Town, to get some Bread and Wine; for after all the Pains we had taken, we found our Bellies very empty. We did not reach the Town till about Midnight; and he that kept the Key of the Church, in which we were to lodge, was sleeping at his Ease at the other End of the Town. We were very happy now in having found some Bread and Wine. After this light Supper we got into a good sound Sleep, without being disturb'd by Dreams, any Uneasiness, or Indigestion, or so much as in the least feeling the Sting of the Gnats.

THE Day following, being the 12th of *August*, we departed from *Acourlou* at Six in the Morning to return to *Three-Churches*, where we arriv'd the 13th, after having forded the *Araxes*; which lost us much Time, for this River is known to be very unmanageable ever since the Time of *Augustus*. 'Tis too rapid to have any Bridge laid over it; and it did formerly carry away those which the Masters of the World build over it. This *Araxes*, on whose Banks have appear'd the most famous Warriors of Antiquity, *Xerxes*, *Alexander*, *Lucullus*, *Pompey*, *Mithridates*, *Anthony*; I say, this *Araxes* separated *Armenia* from the Country of the *Medes*, and therefore *Three-Churches* and *Ervan* are in *Media*. Ancient Authors, with good reason, make this River to come from those famous Mountains in which are the Springs of the *Euphrates*; for we found it at *Affancala* near

to *Erzeron*, not far from whence lies the *Euphrates*, as was observ'd above. Lett. VII. Those Geographers who say the *Araxes* comes out of Mount *Ararat*, are greatly mistaken; and must have taken the River near *Acourlou* for the *Araxes*, which is larger between *Ararat* and *Erivan* than the *Sein* is at *Paris*.

THE 14th of *August* we staid at *Three-Churches*, waiting for six Horses we had sent for to *Erivan*, in order to return to *Cars*. We had the misfortune to set out without Company, for all the Caravans which were at *Three-Churches* were bound for *Tauris*. So civil as the *Persians* were, we did not care to come near their Frontiers, especially in the Neighbourhood of *Cars*. There fell this Day so much Snow upon Mount *Ararat*, that its smaller Top was all white with it. We gave Thanks to God that we were safe return'd; for we might have been lost there, or died of Hunger upon the Mountain. We set out next Day at Six a clock, and travell'd till Noon upon a very dry Plain, cover'd with different Kinds of Saltwort, *Harmala*, that Kind of *Ptarmica* which *Zanoni* took for the first Kind of Southern-wood of *Dioscorides*. The *Alhagi Maierorum* of *Bauwolf*, which furnishes the *Persian Manna*, was every where to be seen. I have before given a Description of it. We encamped this Day upon the Banks of a River, near a Village, render'd very agreeable by the fine Greens thereabout. We staid there but about an Hour; and still leaving Mount *Ararat* on the Left, went towards the West to come to *Cars*. We continued our Journey till Six a Clock in the Evening, but over Plains full of Flints and Rocks.

I imagine the Country which *Procopius* calls *Dubios*, can't be far from Mount *Ararat*. 'Tis a Province, says he, not only very fruitful, but likewise extremely convenient and pleasant for the Goodness of the Climate and its Waters, about eight Days Journey from *Theodosiopolis*. One sees here nothing but large Plains, on which are several Villages not far from one another, inhabited by Factors, who have settled there to facilitate the Commerce of *Georgia*, *Persia*, the *Indies*, and *Europe*; the Merchandize of those Countries being brought thither as to the Centre of Trade. The Patriarch of the Christians in this Country is called *Catholic*, because he is generally own'd as the Head of their Religion. It is plain from hence, that the Trade between the *Persians* and *Indians* is not new.



new. Perhaps this *Dubios* is the Plain of *Three-Churches*, and that the *Romans* carried their Merchandizes thither as to the greatest Fair in the World. There is no Place more proper for a common Mart for the Nations of *Europe* and *Asia*.

THE 16th of *August* we set out at Three a clock in the Morning, without Convoy or Caravan. Our Guides made us travel till about Seven in dry, stony, uncultivated, and very disagreeable Plains. We got on horseback about Noon, and put on for *Cochavan*, the last Town in *Persia*. Fear began to seize us, upon our approaching to this Frontier: But I was not aware of any Danger I was exposed to in passing the River of *Arpajo*, or *Arpasou*. Some one or other is drown'd there every Year, according to Report; and I was in great danger of being one of those who pay that Tribute. The Ford is not only dangerous, because of its Depth, but besides this, the River brings down from time to time great Pieces of Stones which roll down from the Mountains, and cannot be discern'd in the Bottom of the River, and avoided. The Horses can't set their Feet firm upon the Bottom: They often stumble, and even break their Legs when they get in between these Stones. We pass'd over two and two together: My Horse in his place, after having stumbled, rais'd himself up again without any Hurt, but not without putting me into a very great Fright. I then gave my self up to his sage Conduct, or rather to my good Fortune, and let him go as he would, spurring him with the Heels of my Boots, which had a Piece of Iron sticking out very little, in form of a Semicircle; for they have no Spurs in the *Levant*. My poor Beast sunk a second time into a Hole, leaving only his Head above Water, out of which he could not recover himself but after a great deal of Struggling, during which I was in a very bad Condition. The Outcries, not to say the Roarings of our Guides, increas'd instead of lessening my Fear. I did not understand any thing they said to me, and my Companions could give me no manner of Assistance. But my Hour was not yet come: The Lord would have me return to herborize again in *France*; and I escap'd with no other Damage but the Trouble of drying my Clothes and Papers, which, according to the Custom of that Country, I carried in my Bosom; for we had left our Baggage at *Erzeron*, and travell'd with as little Luggage as possible.

THIS



THIS Washing was the more inconvenient, because we dared not Lett. VII. go into the Town of *Chout-louc*, in the *Turkish* Dominions. Our Guides, who were of *Erivan*, and expected they should be obliged to pay the Capitation in *Turky*, tho the *Persians* don't exact it of the *Turks* who come into their Country, would stop upon the Banks of a River about a quarter of a League from this Town. The Air of this River did not warm me much, and contributed less to dry my Clothes. We were therefore oblig'd to pass the Night without Fire or any hot Victuals; nay, we had not so much as any Wine left. And to compleat the Misfortune, my Half-bathing, which I had no Inclination to, had given me a Disorder, which caused me to rise oftner than I could have wish'd. We should, however, have remain'd tolerably content under these Misfortunes, had not a Man of those Parts, I don't know of what Religion, took it into his Head to make us an unpleasant Visit, notwithstanding all the Care our Guides had taken to lie concealed. He pretended to come only very charitably to advise us we were not safe in that Place; that it would be very happy for us if we were not plunder'd in the Night; that he thought even our Lives in danger; that we would do well to retire into the Town, the *Sous-Bachi* whereof is a sworn Enemy to the Robbers; but that he could not secure us from the Robbers in the Country, into whose Hands we should probably fall the next Day in our Way to *Cars*. We order'd our Guides to saddle our Horses, that we might go into the Town not only for greater Security, but that I might there dry my self: But these Wretches, notwithstanding all the Instances we could make to them, would not stir, and treated our Adviser as a silly whimsical Fellow. We were angry with them in vain; they would not stir an Inch: The five Crowns Capitation-Tax was of more Consideration with them than our Lives. I promis'd them to pay the Tax for them, if the *Sous-Bachi* shou'd demand it: But that was nothing; they look'd upon it only as an Artifice of mine to prevail with them to go. One of them, to recommend himself to us, had taken a great deal of pains to pick up an Armful of Sticks, which he brought to me to dry my Clothes. But our Adviser, whose Kindness we wonder'd at, advis'd us not to make a Fire, lest we should by that means discover our selves to any ill Men who might be wandering about: Nay, he even assur'd

us,

us, that if the *Sous-Bachi* knew our Intention, he would oblige us to lodge in the Town: That sure we had in Charge all the Diamonds of the Kingdom of *Golconda*, seeing we avoided every body with so much, Precaution. All this signified nothing to our *Persians*; they thought of nothing but the Capitation: But we were fully revenged on them the next Day, when they were taken by the Throat at the Gates of *Cars*, and obliged to pay the Tax.

THEY might glory as long as they would in being Subjects of the King of *Persia*, and of the good Usage the Subjects of the Grand Signior found in their Country; all was in vain: The *Turks* of *Cars* were hard-hearted; and they were forc'd to pay five Crowns each, and take a *Carack*, which is a kind of Acquittance, to secure them from being obliged to pay a second time. They were foolish enough to propose it to us to repay them this Tax, because 'twas in our Service they had suffer'd this Oppression. We answer'd, we had not agreed to any such Article in our Bargain with them; but that nevertheless we would have paid it voluntarily, if they would have gone to lodge in the Town, instead of forcing us to lie all Night in the open Fields, at the mercy of Robbers and Wolves.

AND in truth we had a very ill Night by the River: And it seem'd much longer after our Adviser went away; for the good Man, when he saw all his Rhetorick could not prevail, left us. We could not tell but he was come as a Spy to observe us, and might inform his Companions that we had besides our Baggage certain Merchandise: But this which to him might have seem'd to be Merchandise, was only a Collection of dry Plants in two *Turkish* Coffers. Our Adviser did not fail to feel the Weight of them while he was giving us his Advice, and admir'd they were so light. To speak freely, I believe our apparent Poverty sav'd us; for all our Baggage was not worth their coming from the Town to fetch. Nevertheless the Nights being very cold in the *Levant*, and this being much more cold to me than any of the Company, because my Clothes were not dry, I was in a very great Perplexity. The Way we were to go to *Cars* added to my Uneasiness: They talk'd of nothing but Robbers; and we had no Letters to *Cars* to be supplied with Money, if we should be robbed.



WE had likewise the Dissatisfaction to come away without seeing the Ruins of *Anicavac*, or *Anicagué*, that is to say, the City of *Ani*, which is the Name of a certain King of *Armenia*. These Ruins are in the *Persian* Dominions, half a League out of the Road we had pass'd; but our Guides did not observe to say any thing of it to us, till we were come to our Lodging. I don't believe there is any thing curious to be seen by Travellers among these Ruins: There are nothing but the Remains of antient *Greek* Towns which deserve to be seen; because one often meets with Inscriptions, which frequently help very much to remove several Difficulties in antient Geography.

WE departed hence the 17th of *August* at Four a clock in the Morning, and travell'd till Seven without meeting with any body on the way. The Clearness of the Day reviv'd us much; and as the Danger I was in of being drown'd had brought me under an Inconveniency, which often oblig'd me to dismount from my Horse, I propos'd to the Company to stop a while to repose our selves. The Place was very agreeable, and we spread our Cloth, and eat up the Provisions we had left. After this Repast, we continued our Journey in a plain Low-Country, very pleasant, and well cultivat'd. We discover'd three or four considerable Towns, and perceiv'd we drew near to one of the principal Cities in those Parts. We found charming Pasture at the foot of a small Hill, which was very agreeable; and the Shepherds, who were not far out of the great Road, look'd like a very good sort of People.

WE arriv'd at *Cars* about Four of the clock, and staid there till the 22d of *August*, waiting for Company. A great Party of *Curdes* had encamp'd themselves upon the Mountains, two Days Journey from *Cars* in the Road to *Erzeron*; and as we had no *Armenian* Bishop to intercede for us, we judg'd it would be very imprudent to run the hazard of passing without the Caravan. While we waited for one, we visited several sick Persons with Success, that is, as to their Health; for all our Visits procur'd us nothing more than some Plates of Fruit, or Measures of Milk. The Country about *Cars* is very fit for herborizing; and we walk'd about very freely, by the Favour of some Friends we had gain'd by coming from *Erzeron*. The Aga, who had a *Fistula in ano*, tho he



had no advantage by our Remedies, came to give us Thanks, and assured us he would not let us depart thence without a good Guard. Another Gentleman, whom we had done some Service to, who had been miserably afflicted with the *Hæmorrhoids*, would accompany us in Person, with three or four of his Family, till we should be out of danger: So certain it is, that there are many good People every where; and that a Box of Medicines well chosen and prepar'd, and properly used, is a good Passport. There's no Part of the World where one can't raise one's self Friends by the help of Physick. The greatest Lawyer in *France* would be taken for a very useless Person in *Asia*, in *Africa*, and in *Armenia*: The most profound and zealous Divines would not be more esteem'd, unless the Lord would efficaciously touch the Hearts of the Infidels: But the Fear of Death prevailing in all Places, they are every where glad of Physicians, and pay them a great deal of Respect. The greatest Commendation that can be given the Gentlemen of our Profession, is the general Acknowledgment that they are necessary; for God has given Physick for the Comfort of Mankind. I beg your Lordship to pardon this short Digression in favour of my Profession.

HERE is a Description of some fine Plants which grow in the Neighbourhood of *Cars*.

*CAMPANULA Orientalis, foliorum crenis amplioribus & crispis, flore patulo subcaruleo.* Coroll. Inst. Rei Herb. 3.

THE Root of this Plant, which shoots down into the Clefts of the Rocks, is about a foot long, and about an inch thick at the Neck, parted into several Heads, pretty fleshy, and divided in thick hairy Fibres, white within, but drawing to a yellowish towards the Heart. The Rind is brown and reddish. The Stalks, of a foot and half or two feet high, come out in Bunches seven or eight together, about two or three lines thick, firm, full of white Pith, smooth, pale-green, furnish'd at bottom with Leaves pretty firm, four inches long taking in the Stalk. They are not unlike those of the *Nettle*, smooth, bright green, deeply notch'd with large Dents pointed and unequal, which are again cut or notch'd, jagg'd, and even, divided toward the bottom into certain small unequal Pieces. These Leaves grow less all along the Stalk, and quite lose their

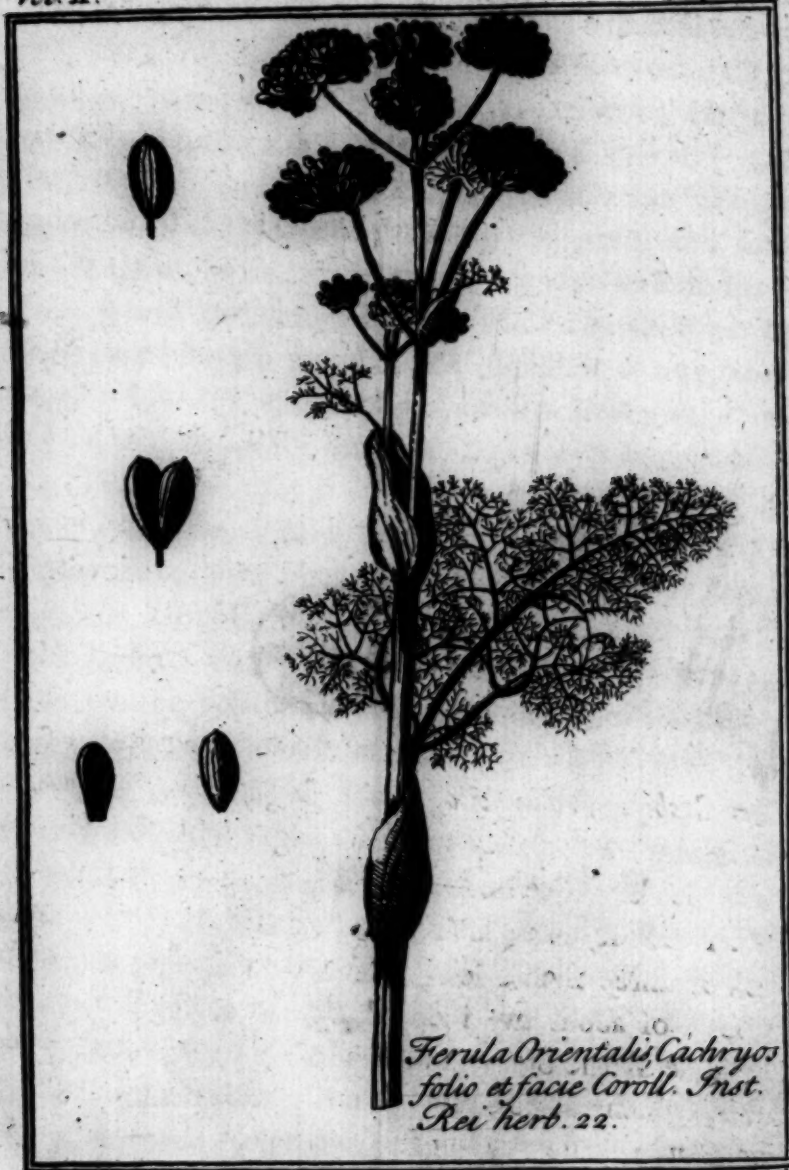


*Campanula Orientalis, foliorum  
crenis amplioribus et crispis,  
flore patulo, subcaeruleo. Coroll. Inst.  
Rei. Herbar. 3.*

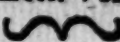








*Ferula Orientalis, Cachryos*  
*folio et facie Coroll. Inst.*  
*Rei herb. 22.*

Foot-stalk or Tail toward the Top, where they resemble the Leaves of Lett. VII. the Herb call'd *Golden-Rod*; but they always are jagged. From the Knots  spring, even from the bottom, Flowers upon very short Foot-stalks, which widen into a Basen of more than an inch diameter, and half an inch deep, cut into five Parts. From the bottom of this Basen proceed so many Chieves or Threads with yellow Tops or Heads. The Pistile is as long as the Flowers, and ends in the shape of an Anchor with three Arms. The Cup is another sort of Basen, of about five lines high, pale-green, split into five Points. When this Plant is bitten off, as frequently happens near Cars, it puts forth Branches from the bottom. We saw some whose Flowers were very white, and others with bluish Flowers. The Leaves are of a herbish Taste, and pretty strong. The Root is very much of a sweetish Taste, the Flowers are without Smell. The whole Plant yields a Milk which is pretty sweet, but which smells like *Opium*.

*FERULA Orientalis, Cachrys folio & facie. Coroll. Inst. Rei Herb. 24.*

THE Root is as thick as an Arm, and two feet and a half long, branched, a little hairy, white, cover'd with a yellowish Peel, and yields a Milk of the same Colour. The Stalk rises to three feet high, is half an inch thick, smooth, firm, reddish, full of a white Pith, furnish'd with Leaves like the *Fennel*, of a foot and a half or two feet long, the sides of which divide and subdivide themselves into Slips as small as the Leaves of the *Cachrys, ferula folio, semine fungoso levi*, of *Morison*; which this Plant so much resembles, that one might easily be deceiv'd, were it not for the Seeds. The Leaves which accompany the Stalks are some much less than others, and their Distances are unequal. They begin by a Thred of three inches long, and two thick, smooth, reddish, terminated by a Leaf of about two inches long, cut as small as the others. Above the middle of the Stalk come out many Branches from the Knots of the Leaves, which are not much above a span long, and bear small *Umbells*, charg'd with yellow Flowers from five to seven or eight leaves apiece, half a line long. The Seeds are very like those of the *Ferula communis*, about half an inch long, and two lines and a half broad, thin toward the Edges, reddish, and a little strip'd on the Back, bitter and oily.

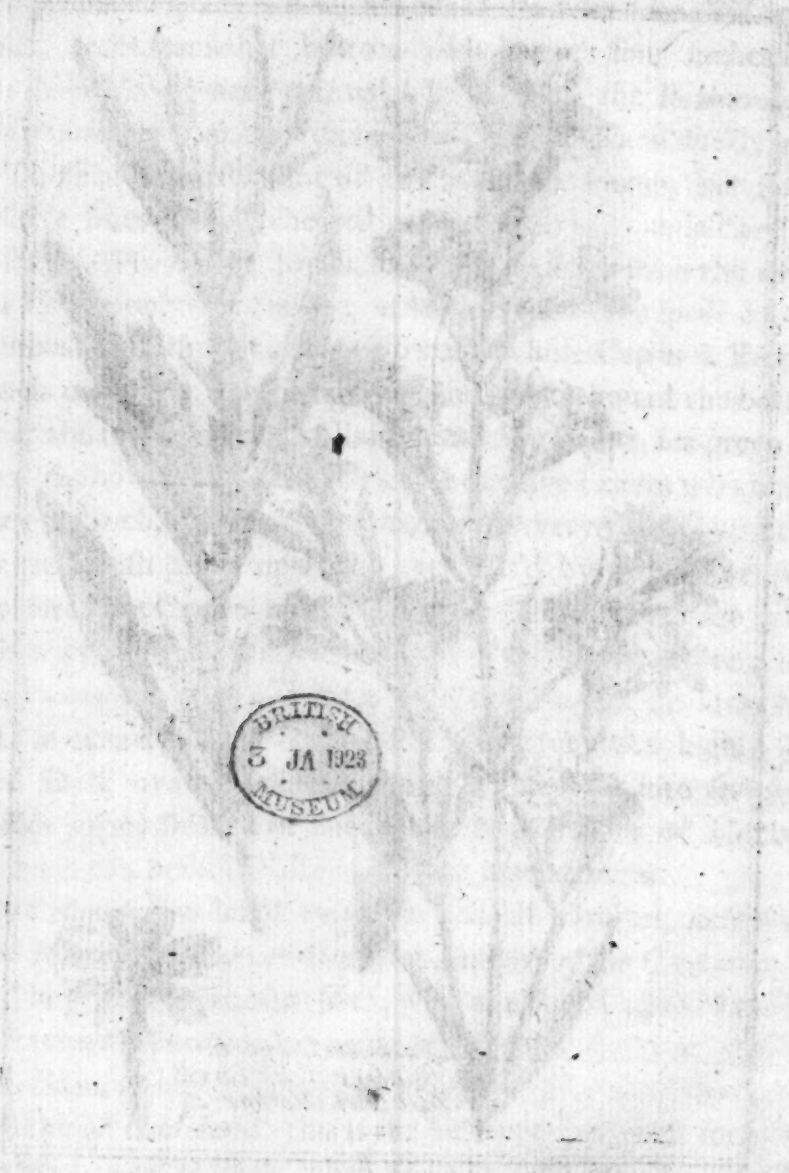


*LYCHNIS Orientalis, Bupleuri folio.* Coroll. Inst. Rei Herb. 24.

THE Stalk of this Plant is three feet high, two lines thick, hard, firm, streight, knotty, smooth, cover'd with a white Powder like that on the Stalks of *Pinks*, accompanied at bottom with Leaves four inches long, and four lines broad, sea-green, pointed like those of the *Bupleurum angustifolium*, *Herbariorum* Lob. rais'd on one side, for otherwise they are not vein'd. Those at the first Knot of the Stalk are longer, but not above four or five lines broad; the rest are more strait, the last are like those of the *Pink*. From their Knots, all along the Stalk from the middle upward, grow out Branches half a foot in length, with very small Leaves: these Branches bear each three or four Flowers, whose Cup is a Pipe or Tube of an inch or fifteen lines long, one line thick toward the bottom, and two lines at the top, where it is divided into five Points, sea-green and smooth. From the bottom of the Tube come out five Leaves which reach over about half an inch, hollow'd into two parts very round, white below, but of a yellowish green upwards, each rais'd by two white parts, which serve to form the Crown of the Flower. The Chieves are white, with yellowish tops. The Pistile, which is of a pale-green, oblong, having at the end two white Tufts, becomes a Fruit but half an inch long, and three lines in diameter, upon a Foot-stalk of three lines high. This Fruit is a hard Shell, oval, reddish, opening at the point into five or six Parts, and yields a greyish kind of Seeds, much like those of *Henbane*. The whole Plant is of a herbish Taste, and very mucilaginous.

THE 23d of August we left Cars, with a small Caravan, design'd to guard a Sum of Money the *Carachi-Bachi*, or Receiver of the Capitation, sent to *Erzeron*. They were all chosen Men, well arm'd, and resolv'd to fight; whereas the Merchants Caravans are made up of such as would chuse to sleep in a whole Skin, as we say, and had rather be ransom'd than come to Blows. All things consider'd, this is the best way for them, for a Merchant makes a very good Market, when he saves his Life and Merchandize by a handful of Crowns. We travell'd but four Hours this day, and encamp'd near *Benecliamet*, a Town in a large Plain, where we met a fresh Guard of *Turks*, consisting of resolute well-made Fellows.



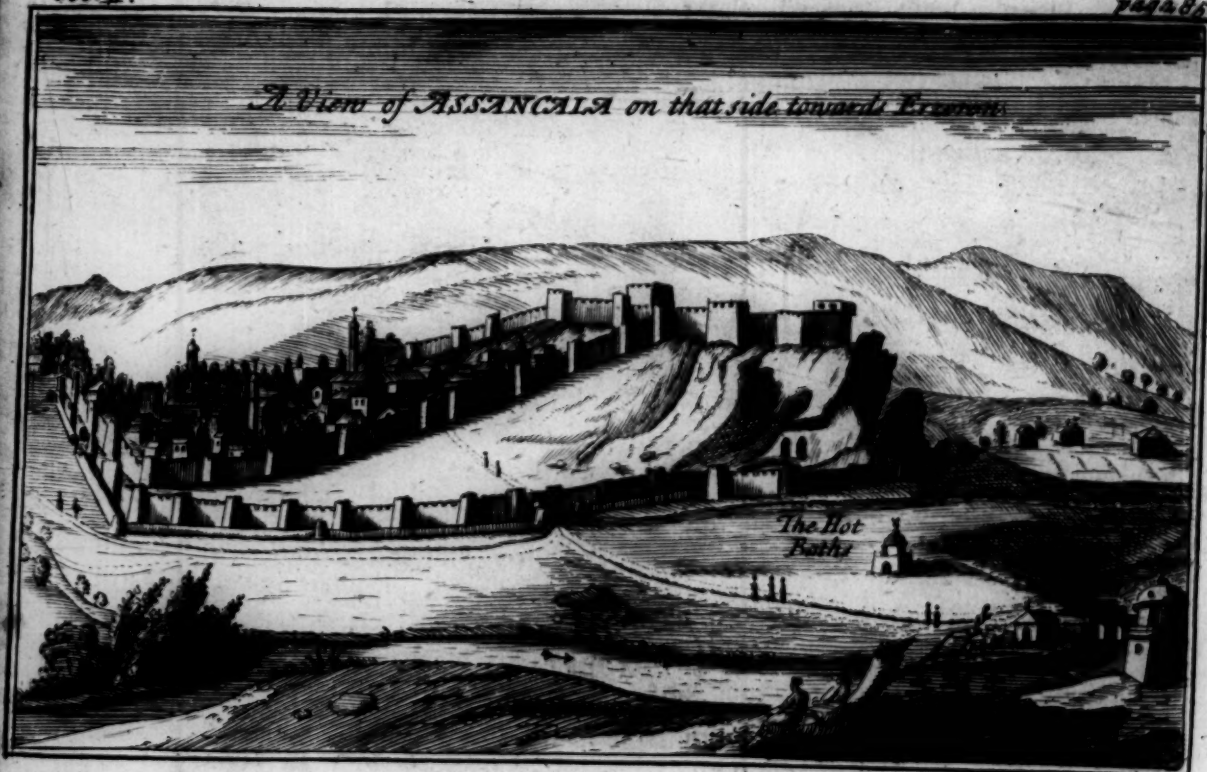


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*A View of ASSANCALA on that side towards Erzerum.*



THE 24th of August the *Carachi-Bachi*, who had an Order from the Lett. VII-Bassa of *Cars*, to take out of the Towns in his way, as many Men as he should think needful to secure his Charge of Money, took from the Mountains about thirty Persons well arm'd, who gave us a great deal of Diversion, for it was rumour'd that the *Curdes* would attack them for their Booty. This new Guard was reliev'd the next day by another of equal Strength. A Caravan of sixty *Turks* will face two hundred *Curdes*, these being only arm'd with Lances, while the *Turks* have good Guns and Pistols. We did not set out this day till nine a-clock, with design to lodge at *Kekex*, a Town situate in the same Plain, at about three Hours distance. We were join'd by a Recruit of seven or eight Persons, who carried Rice to *Erzeron*; but they added no great Strength to us.

WE went but four Leagues the next day: we travell'd all Night by Moon-light among Mountains, where there were several dangerous Passes, and a few Men might easily attack us; but the Darknes favour'd our March, while the *Curdes* slept at their Ease. We rested our selves the 26th till nine of the Clock in the Morning, and then went only upon one of the highest Mountains in that Country, cover'd with *Pines*, *Black Poplars*, and *Aspines*. Apprehending some Ambuscade, we detach'd some of the *Turks* to view the Passes, and they brought to the *Carachi-Bachi* four Peasants, who assur'd him the Robbers were behind us, and that we were a great way out of their reach. Upon this News we stopt about Three of the clock after Noon near a small River, where we had stopt before in our way to *Cars*, along which we found a beautiful kind of *Valerian*, whose Roots are very like those of the *Great Garden Valerian*, as thick, and aromatick: The Leaves are more streight; but as the *Great Valerian* is not, that I know of, to be found in the Champain, I persuade myself 'tis only this which has been now some Ages cultivated in Gardens.

THE 27th of August we travell'd near six Hours, and stopt at *Lavander*, an inconsiderable Village. The 28th, after a good long Journey, we arriv'd at the Baths of *Affancala*, built very neatly on the Banks of the *Araxes*, a small Day's Journey from *Erzeron*. They are warm, and much frequented. The *Araxes*, which comes from the Mountains, wherein are the Springs of the *Euphrates*, is not large at *Affancala*: the Plain is more

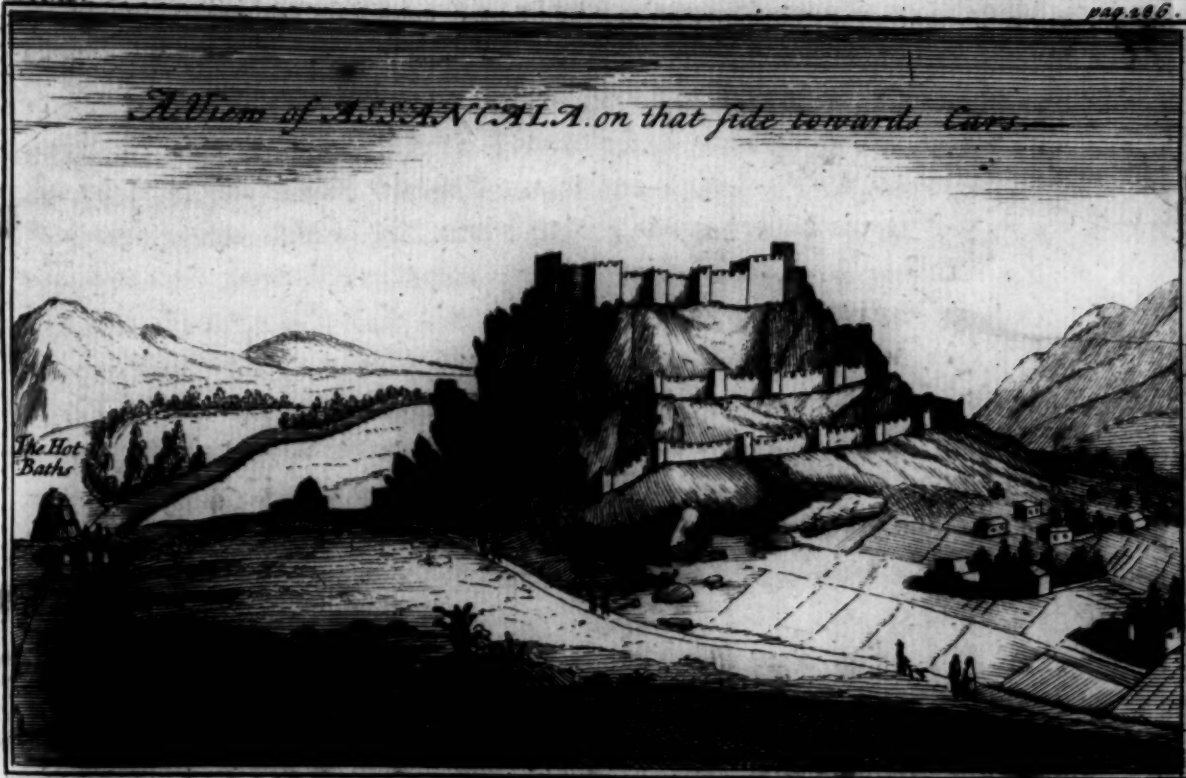


more fruitful than that at *Erzeron*; and produces better Wheat. In general, all sorts of Corn are but indifferent in *Armenia*: for the most part it produces but fourfold, especially about *Erzeron*; but then there is a vast quantity, which makes amends. If they had not the Convenience of watering their Lands, they would be almost barren.

IN the middle of the Plain of *Affancala* arises a horrible steep Rock, upon which they have built a Town and Fort which threatens all the Neighbourhood, and where they are more in danger of Famine than of Cannon. There are not above three hundred Men in the Garison, tho it requires five hundred to defend it. The Walls are built in a spiral line all round the Rock, and strengthen'd with square Towers, whose Cannon, if they were well furnish'd and mann'd, would hinder any Approaches, for these Towers are not rais'd higher than the Walls, and appear only like Platforms. The Ditches are not above two Fathom over, and not so deep, cut into a very hard Rock. If this Place was upon the Frontier, it might be made impregnable with small Charge. The Merchandize carried from *Erzeron* to *Erivan* by way of *Affancala*, pays half a Piafter whether by Horse or Camel, tho the Difference of Weights is very great. They who come from *Erivan* to *Erzeron*, pay but half as much. Our dry'd Plants paid nothing; the *Turks* and *Persians* don't much esteem that sort of Merchandize, which however we valued more than the finest Silks in the *Levant*.

THE Way from *Affancala* to *Erzeron* is very fine. We travell'd it in six Hours time, and run the same day to embrace Mr. *Prescot*, the *English* Consul, our very good Friend, who would have taken the charge of our Clothes, Money, and dry'd Plants. We went next day to pay our respects to the *Beglerbey Caput*, our Protector, who ask'd us a thousand Questions concerning what we had seen in our Route, and especially of the Difference we found between *Turky* and *Persia*. After having return'd him thanks for his Recommendation to the *Basha* of *Cars*, we related to him part of our Adventures: we prais'd much the good Temper of the *Persians*, and the good Reception they give the *Franks*. Among other things, he said to us, that the *Patriarch* of *Three-Churches* was a good Oil-Merchant, alluding to the Proceedings between him and the *Ar-*

*A View of ASSANCALA on that side towards Cars.*











*Artemisia Orientalis*  
*Tanacetum folio inodo.*  
*in Coroll. Inst Rei*  
*herb. 34.*

menian Patriarch of Jerusalem, for the Sale of the Holy Oil us'd in the Lett. VII. Administration of the Sacraments among the Armenians.

WE went to visit the Country, after we had tir'd our selves in the Town, and run all over the fine Valley of the *Forty Mills*, where we had left too many rare Plants in Flower, not to go and get the Seeds. With the same Design we spent the first of *September* at the *Red Monastery* of the Armenians, from whence we went up towards the Head of the *Euphrates*, to continue our Harvest. The *Curdes*, thank God, had left these Mountains, so that our second Crop was got in with much more Tranquillity the first. This Crop was of Seeds of Plants we had before seen, rather than of any thing new; but these Seeds were not the least Advantage of our Journey. By their means it is that Armenian Plants are spread over the King's Garden, and the most famous Gardens of *Europe*, to the Directors of which we had communicated a great part. In this manner we employ'd our selves about *Erzeron*, sometimes on one side, and sometimes on another, and glean'd to very good purpose. Here is the Description of a very fine sort of *Mugwort*, of which I believe no body yet has made any mention. It is found in the Churchyard of the Armenians, and in some Places about the City, where it blows only in *Autumn*.

THE Root of this Plant is about a foot long, hard, woody, as thick as the little Finger, furnish'd with hairy Fibres, white within, cover'd with a reddish Rind. The Stalks grow in Bunches, about two feet high, streight, firm, smooth, pale-green, reddish in some Places, brittle, accompany'd with Leaves exactly like those of *Tansy*, but inspid, and without Smell: the biggest are about three inches long, and two thick, dark-green, smooth, cut deeply even to the Rib, and again cut into very small Dents: they grow less and less to the very top, without changing their Figure. From their Knots grow out Branches but half a foot long, subdivided into many Sprigs, all charg'd with Flowers very close, and rais'd high; they are a sort of Buttons or Buds, like those of the common *Mugwort*, compos'd of certain *Demi-fleurons* very small and purpurine, enclos'd in a Calix or Cup made up of small Scales, of a deep-green Colour. Each *Fleuron* or small Flower bears an Embryo of Grain, which becomes

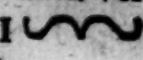


a very small Seed, reddish, half a line long. We perceiv'd neither Smell nor Taste in this Plant. It loves a fat, fresh, moist Earth.

TO the South-East of *Erzeron* lies the Vale of *Caracaja*, which is full of fine Plants. We observ'd there, among other things, the true *Monkshood*, as represented by the Figure *Clusius* has given of it. The *Caryophyllata aquatica, nautante flore*, C. B. is common there. Nothing was pleasanter to us than from time to time to meet with the Plants of the *Alps* and *Pyrenees*.

WHILE we waited for the Caravan from *Tocat*, of which we were to take the advantage to go to *Smyrna*, we went to converse in the Caravanserai to learn News. We found there a Company of those who go into *Persia*, and the Dominions of the Great Mogul, to fetch Drugs into *Turky*. They inform'd us the People of the Country made their chief Magazine at *Machat*, a City in *Persia*; but we did not learn much of them, for neither they who fill the Warehouses, nor they who go into the Places and Villages, whither the Peasants bring the Drugs out of the Country, know any thing of them. Nothing is more difficult than to write a good History of Drugs, that is, to describe not only all that which constitutes the *Materia medica*, but to give a Description of the Plants, Animals, and Minerals from whence they are taken. One must not only go into *Persia*, but likewise into the Empire of the Mogul, which is the richest in the World, and where Strangers are mighty well receiv'd, especially such as have a great deal of Silver and Gold. Every thing is bought there for ready Money, and it is not permitted to carry out any thing but Goods; so that all foreign Money is kept in the Country, and new-coin'd. But what a trouble would it be, even in that Kingdom, to go about to inform one's self of what concerns the Nature of Drugs? One should be obliged to go to the several Places where the Drugs are found or prepar'd, in order to describe the Plants from which they are produc'd; and to how many Inconveniencies would this expose one? A Man's whole Life would scarce be enough to examine those only which are produc'd in *Asia*: one must go thro *Persia*, the Empire of the Mogul, the Isles of *Ceylon*, *Sumatra*, *Ternate*, and I know not how many other Countries, in which it will be more difficult to travel, than in the Empire of the

the

the Mogal. ~~Rubarb~~ alone would require a Voyage to *China* or *Tartar*. Lett. VII.   
 Afterwards one must go down into *Arabia*, *Egypt*, and *Ethiopia*. I  
 say nothing of the Drugs, which are only found in *America*, and which  
 are not less valuable than those brought from other Parts of the World.  
 In going to *America*, one ought to stop at the *Canaries*, to describe *Dragon's Blood*.

AFTER this, I am not at all surpris'd if they who attempt to write  
 the History of Drugs make so many Mistakes, and myself particularly.  
 They only relate uncertain Facts, and give imperfect Descriptions. It is  
 more shameful that we don't know those Drugs that are prepared in  
*France*. Where can one find an exact Account of *Vermilion*, *Turnsel*,  
*Verdigrease*, *Pitch*, *Turpentine*, the *Fir-Tree*, the *Balm*, *Agarick*, and our  
*Kitriols*?

IN our Conversation in the Caravanseras of *Erzeron*, we learn'd from  
 those of the Caravan of *Wan*, a *Turkish* Town on the Frontiers of  
*Persia*, eight days Journey from *Erzeron*, that they carefully lay up in  
 heaps the Dirt of the great Roads, which are frequented by Caravans of  
 Camels. This Earth they wash, and every Year get out of it above a  
 hundred Quintals of *Nitre*, which is dispos'd of chiefly in *Curdistan* to  
 make Powder. They assur'd us that the Fields near the Roads from  
*Wan* yield no *Nitre*. However, it must contain something proper to  
 become *Nitre*, by being mix'd with the Urine of Camels.

POWDER for Cannon is not worth fifteen Sols the Oque at *Erzeron*; 'tis only fit to charge, but 'tis necessary to have better for  
 Prime. They all use a Cartouch to charge withal; and nothing is  
 better contriv'd to make a quick Shot with our Fuses. Those M. de la  
*Chaumete* has invented are much better, and give better Fire than those  
 they use. They were never carried to the Perfection they now are  
 by M. de la *Chaumete*. The Pouches us'd in the *Levant* are made of  
 Tubes of Cane, commonly in a double Row, much like the antient  
 Flutes of *Pan*, or to use a more intelligible Comparifon, like those  
 Whistles us'd by the Colliers who travel from Province to Province  
 in search of Work. The Pouch us'd in the East is light, curve, and  
 sits easy to the Side. Its Tubes are four or five inches deep, and

cover'd with a very convenient Skin : Each Tube holds its Charge, which is a Tube or Pipe of Paper fill'd with a proper Quantity of Powder and Ball for one Shot. When they would charge their Fusée, they take one of these Tubes out of the Pouch, and bite a Hole in that part where the Powder is, and pour it into the Barrel of the Fusée, letting the Lead follow, which is in the other part of the Paper-Tube. They ram it down with a Gun-stick ; and the same Paper which held the Powder and Ball, serves for the Wadding.

I am, My LORD, &c.



LET

Vol. II.



## LETTER VIII.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

**A**S we us'd every Evening, during our Stay at Exzeron, to set down what we had learn'd that Day in our Conversation with the *Armenians*, especially in the Convent where we lodg'd, we found at length that our Remarks, together with those we had made in other Convents, as we pass'd, would furnish an entire Letter concerning the Genius, Manners, Religion, and Commerce of that Nation. I therefore pray your Lordship to accept of the Fruits of our Conversations.

*Of the Man-  
ners, Religion,  
and Commerce  
of the Arme-  
nians.*

THE *Armenians* are the best People in the World, civil, polite, and full of good Sense and Probiry. I should account them happy in not understanding the Use of Arms, if it were not by the Corruption of Mankind become necessary to use them sometimes, purely to defend our selves against the Violence of others. But the *Armenians* trouble themselves with nothing but Trade, which they follow with the utmost Attention and Application. They are not only Masters of the Trade in the *Levant*, but have a large Share in that of the most considerable Places in *Europe*. They come from the farthest Parts of *Persia* to *Leghorn*. Not long since they settled at *Marseilles*. There are many in *Holland* and *England*. They travel into the Dominions of the *Mogul*, to *Siam*, *Java*, the *Philippine Islands*, and throughout all the East, except *China*.

THE Center of the *Armenian* Merchants is not in *Armenia*, but at *Julfa*, the famous Suburb of *Isfahan*, describ'd by all Travellers. This

Suburb,

Suburb, which deserves rather to be called a City, seeing it contains above thirty thousand Inhabitants, is a Colony of *Armenians*, which the Great King of *Persia*, *Cha-Abbas*, the first of that Name, settled at first in *Ispahan*, and was remov'd a little after to the other Side of the River *Zenderon*, to separate them from the *Mahometans*, who despis'd them on the score of their Religion. 'Tis said this Alteration happen'd under the Lesser *Cha-Abbas*; others say 'twas much sooner. 'Tis certain, however, that the first Establishment of this Colony was by the Great *Cha-Abbas*, Cotemporary with *Henry IV.* to whom he sent *Tachmazan*, a *Capuchin*, in Quality of Ambassador: But he did not arrive till after the Death of the King. *Cha-Abbas* successfully aim'd at two Things, for the Good of his Kingdom. He secur'd it from being attack'd by the *Turks*; and greatly enrich'd it by establishing Commerce. To hinder the *Turks*, whom the *Persians* call *Osmalins*, from penetrating into his Countries, he judg'd it proper to take from them the Means of maintaining a numerous Army upon his Frontiers: And as *Armenia* is the principal Place where the *Turks* ordinarily make their Attempts, he unpeopled it as much as he thought proper for his Design. The Lot fell upon the City of *Julfa*, the greatest and most powerful of the Country; the Ruins whereof are still to be seen upon the *Araxes*, between *Erivan* and *Tauris*. The Inhabitants of *Julfa* had Orders to come to *Ispahan*; and from that time, the City they abandon'd was called the *Antient Julfa*. The People of *Nacsvon*, and the Neighbourhood of *Erivan*, were dispers'd into several Parts of the Kingdom. They say this Prince caus'd above twenty thousand Families of *Armenians* to be transplanted into the single Province of *Guilan*; from whence come the finest Silks of *Persia*.

As *Cha-Abbas* had nothing in view but to enrich his Kingdom, and was convinc'd that it could not be done but by Commerce, he cast his Eyes upon the Silk Trade as the most valuable, and the *Armenians* as the properest Persons to carry it on, having no opinion of the Diligence of his other Subjects, who he knew to have no Genius for Trade. The Frugality of the *Armenians*, their Oeconomy, their Credit, their Vigour in undertaking and performing great Voyages, appear'd to him very necessary for the carrying on his Design. Their Profession of the Christian Religion, which facilitated their Commerce with all the Euro-



pean Nations, seem'd likewise farther to favour his Intentions. And in Lett. VIII. short, he made the *Armenians*, who were Husbandmen, to become Merchants; and now they are the greatest Traders upon Earth.

THUS this Prince, who had a wonderful Genius for the Affairs of War or Civil Government, improv'd the Talents of the People, and the Trade of his Kingdom. For the better establishing and settling the Trade, he entrusted the *Armenians of New Julfa* with a certain Quantity of Bales of Silk, to carry by Caravans into foreign Countries, and throughout *Europe*, on condition that they should themselves go with them, and at their return should pay for each Bale a certain Price, settled by Persons of Judgment before they went. To encourage them to push the Trade, he let them enjoy all that could be made of the Silk above the Price agreed on. And the Success answer'd the Hopes of the Prince and his Merchants. Though the Silk be still the best Commodity in *Persia*, it was then of much more Value. There were then hardly any Mulberries in *Europe*: And Gold and Silver, at that time very scarce in *Persia*, began to shine there by the Return of the Caravans; to which the Riches of the Kingdom are even at this day owing. The *Armenians* brought back also the Cloths of *England* and *Holland*, Brocades, *Venice* Glass, *Cochineal*, Watches, and every thing they thought fit for their own Country, or the *Indies*. Could there be a finer Establishment? To how many Manufactures has it given rise in *Europe* and *Asia*? *Abbas* the Great chang'd the Face of the whole Earth: All the Commodities of the East were made known in the West, and those of the West serve as new Ornaments for the East.

NEW JULFA soon stretch'd it self upon the River *Zenderou*. It seem'd by the Magnificence of their Houses, and the Beauty of their Gardens, that the Inhabitants had taken their Taste from the best Cities in *Europe*. In the midst of *Persia* is now seen every thing that is curious throughout all the Countries where the Merchants have extended their Correspondence. The King does now no longer assist them with a Stock to carry on the Trade: The Inhabitants of *Julfa*, by their Agents and Factors, carry on this vast Trade themselves, and distribute throughout the World all that's curious or valuable in the East. These Agents are *Armenians*, who, in consideration of a certain Profit allow'd them, undertake



undertake to go with the Merchandize in the Caravan, and sell the Goods in the best manner they can for those who employ them.

THE *Armenians*, whether they act for themselves, or for the Merchants of *Julfa*, are indefatigable in their Journeys or Voyages, regarding no Weather in the most rigorous Seasons. We have seen several, and even of the very rich ones, pass great Rivers on Foot up to the Neck in Water, to help up their Horses when fallen, and save their Bales of Silk, or their Friends: But the *Turkish* Carriers give themselves very little Trouble with the Goods they carry, and are not answerable for any thing that may happen. The *Armenians*, in passing a River, lead their Horses; and nothing's more instructive than to see with what Charity they assist one another, or even those of any other Nations in the Caravan. These good People are very constant and regular in their Way, always equal, and shun Strangers who are turbulent and troublesome, as much as they esteem those that are peaceable; but such they entertain very civilly and freely. When we did any Service to any of their Sick, the whole Caravan return'd us their Thanks. If they hear at any place that a Caravan is coming that way, they will go two or three Days Journey to meet their Brethren with Refreshments, and with the best Wine; which they don't only offer to the *Franks* likewise, but by their Civility force them to accept it, and drink their Health. They are unjustly accus'd of drinking too much; we never saw them abuse themselves that Way: On the contrary, it must be allow'd they are the most sober, and thrifty, and modest of all Travellers. If, when they set out on a Journey, they carry a great quantity of Provisions with them, they often bring a good part of it back again. The Provisions cost them nothing for Carriage; because generally when they hire six Camels, they have a seventh allow'd them above the Agreement, to carry their Baggage, Clothes, &c. The Provisions they furnish themselves with, before they set out, are Meal, Bisket, Smoak'd-Meat, Potted-Butter, Wine, *Aquavita*, and Dried Fruits.

WHEN they stay in Towns, they lodge several together, and live at small Expence. They never go without Nets: They fish on their Journey; and they made us often eat with them of very excellent Fish. They exchange'd Spices for fresh Meats when they had opportunity, or for other

other Commodities they had a mind to. In *Asia* they sell the Wares of *Lett. VIII. Venice, France, Germany*; small Looking-Glasses, Rings, Necklaces, Enamels, little Knives, Scissars, Buckles, Needles, are more enquir'd after in the Villages than good Money. In *Europe* they carry Musk and Spices. Whatever Fatigues they go through, they as carefully observe the Fast of the Church, as if they were at repose in a City; and know nothing of Dispensations, not even in Sicknefs. The only thing to be blam'd in the *Armenians*, in relation to Trade, is, that if they succeed ill in any foreign Country where they are trading, they never return home again; they say they have not the Face to shew themselves after they are become Bankrupts: But their Creditors obtain no Satisfaction by this. However, this Justice must be done them, to own there are very few Bankrupts among them.

THE Merchants of *Julfa* have made a Treaty with the Great Duke of *Muscovy*, whereby they are permitted to import into his Dominions whatever they think proper; while no *European* Merchant of any Nation is allowed to go any farther than *Astracan*, a strong Town, possessed by the *Muscovites* ever since the Year 1554. 'Tis situate on the other side of the *Caspian* Sea, upon the Frontiers of *Asia* and *Europe*. The Great Duke encourages this Trade as much as possible: The of *Julfa* pay Custom for every thing they import into *Muscovy*; but they pay no Duties for what they export from *Muscovy* into *Persia*. The Way they go and come, is this: From *Ispahan* they carry their Merchandize to *Tauris*, *Schamakee*, and *Nosava*, a Port of the *Caspian* Sea, three Days Journey from *Schamakee*: At *Nosava* they ship the Silk, and other Commodities of *Persia*, and the Empire of the *Mogul*, for *Astracan*: From *Astracan* they are carried by Land to *Moscow*; and thence to *Archangel*, the farther most Port of *Muscovy* on the North-Sea. The *English* and *Dutch* carry on a great Trade to that Port: There they ship Goods for *Stockholm*, and from thence by the *Straits of Elsinore* they are carried into *England* and *Holland*.

FREDERICK, Duke of *Holstein*, according to *Olearius*, built *Fredrickstad* in the Dutchy of *Holstein*, to settle there a Trade for Silk more considerable than any in *Europe*. To this purpose he resolv'd to hold a Correspondence with the King of *Persia*, in order to facilitate the Carriage



riage by Land. But this not being practicable without the Permission of the Great Duke of *Muscovy*, he thought fit in the Year 1633 to send him a solemn Embassy; to which he nam'd *Crusius*, one of his Counsellors of State, and *Brugman*, a Merchant of *Hamburgh*. This last by his ill Management, together with the Dangers they were to run through in passing among the *Tartars* of *Dagesthan*, caused the Design to miscarry. He was afterwards convicted of Male-Administration, and condemn'd to die, and was accordingly executed at *Gottorp*, May 5. 1640. The *Dutch*, who have since attempted to make themselves Masters of the Silk of *Persia*, which comes from *Astracan*, are oblig'd to take a great Quantity every Year; for which reason they don't get much by this Trade, because the *Armenians* make them take the good and bad together. Mr. *Prescot* assur'd us, that the *Englisb* loaded a great deal of Goods of *Asia* at *Archangel*; and that there was the best *Caviar* that could be eaten. That which they sell in *Turky*, comes from the *Black-Sea*: It is very slovenly, and put up in Skins; but the *Caviar* of the *Caspian Sea* is manag'd with a great deal of Care, and they put it up very cleanly. We eat *Sturgeon's* Spawn at Mr. *Prescot's* which had been salted in the Neighbourhood of the *Caspian Sea*, and *Caviar* salted in the same Places, which was very excellent: The *Saulages* made at *Marseilles* are not better.

WE could not but laugh to see the way of Trafficking among the *Armenians* in the Caravanferas of *Erzeron*. They begin by putting Money upon a Table, as among the *Turks*; after that they haggle a great while, and add one Piece after another, but not without a great deal of Noise. We believ'd by their way of talking they were ready to cut one another's Throats; but they meant nothing like it. After having pushed one another backward and forward with a great deal of Violence, the Brokers or Mediators squeeze the Hands of the Seller so very hard as to make them cry out, and don't let them go till they agree that the Buyer shall not pay above so much as they think a reasonable Price: After that, every one laughs. They say, with reason, that the Sight of the Money makes them sooner agree.

AS to their Religion, every body knows the *Armenians* are Christians; and they would be very good Christians, were it not for the Schism whereby they separate from us. They are said to be *Eutychians*, that is to say, that



that they own but one Nature in Jesus Christ, or rather two Natures so confounded together, that tho they admit the Properties of each Nature in particular, they nevertheless allow but of one Nature. Their most able Bishops would clear themselves of this Heresy, and pretend that the Mistake arises from the Barrenness of their Language; which not furnishing them with proper Terms, is the Cause that they often confound the Words Nature and Person. When they speak of the *Hypostatical Union*, they think they express it sufficiently by confessing that Jesus Christ is perfect God and perfect Man, without Mixture, Change, or Confusion. The truth is, they don't all explain themselves in the same manner; and the greatest Part of them have a great Veneration for two famous *Euty-chians*, *Dioscorus* and *Barsuma*. When they are reproached with having excommunicated the Fathers of the Council of *Chalcedon* for having condemned the first of these Hereticks, they avow that tho it appears ridiculous to excommunicate the Dead, the Custom was introduc'd among them to revenge themselves on the *Greeks*, who in all their Feasts excommunicate the *Armenian Church*: That their Design was not merely to excommunicate the Fathers of the Council of *Chalcedon*, who had condemned *Dioscorus*, Patriarch of *Alexandria*, without having duly examined the Cause; but that their Intention was to excommunicate the present *Greek Bishops*, as the Successors of the Prelates of the most famous Assembly which was ever held in *Greece*: That the *Greek Fathers* had dealt very unjustly by *Dioscorus*, in confounding his Sentiments with those of *Eutychius*, seeing *Dioscorus* always maintain'd that the Word Incarnate was perfect God and perfect Man. The Source of the irreconcilable Enmity between the *Armenians* and the *Greeks* is from that Council: And the Enmity is so great, that if a *Greek* comes into an *Armenian Church*, or an *Armenian* into a *Greek Church*, they think the Church to be defiled, and consecrate it a-new.

WHEN one examines into their Opinions, one finds a great many Articles of Schism which are not to be attributed to the *Armenian Church*, but to particular Persons. For example; It is not true that they three times a Year excommunicate the *Latin Church*: The good People never think on it; and there is nothing like it to be found in their Rituals: Tho at the same time it is very true, that some of the more vio-

lent Bishops, or *Vertablers*, who have declared against the *Latin Church*, have, or even do still practise it: For in an ill-govern'd Church, oftentimes every one does as he pleases. The Patriarch *Ormanis*, sworn Enemy of the *Latins*, may perhaps have added to this Excommunication the Name of Pope *Leo*, because he confirm'd the Condemnation of *Dioscorus*. How great soever their Esteem be for their great Doctor *Atenasi*, 'tis entirely wrong to attribute to the whole *Armenian Church* the several Injuries which this Fanatick has vomited out against the *Roman Church*.

ONLY the most silly and ignorant of the *Armenians* believe the Little Gospel. This Little Gospel is stuffed with Fables and Extravagancies concerning the Infancy of our Lord. For example; That the Virgin being big with him, Salome, her Sister, accused her of having prostituted her self to somebody: The Virgin answered her, that she need only lay her Hand upon her Belly, and she would know how she was with Child. Salome accordingly put her Hand upon the Virgin's Belly, and a Fire came out, which consum'd half her Arm. She acknowledged her Fault, and drew back her Hand, and her Arm was perfectly healed, after having by order of the Virgin put it upon the same Place. They pretend that the Son of God had done himself wrong to pass thro' the Womb of a Woman; that he only seem'd to do so; and that the Jews substituted some other Person in his stead. They have borrow'd from the *Mahometans* this last idle Fancy. They say also, that Jesus Christ being at School to learn the *Armenian Tongue*, would never pronounce the first Letter of their Alphabet, unless the Master would give him a Reason why it represented an *u* inverted. The good Man, not knowing the Infant Jesus, gave him a Box on the Ear. Well, said Jesus, without any Emotion, since you don't know, I will tell you: This Letter represents the Trinity by its three Legs. The Master of the School admir'd his Knowledge, and sent him to his Mother, confessing that the Child was wiser than himself. M. Thevenot, who also mentions this Story, affirms it is in an *Armenian Manuscript* in the King's Library, which gives an account of the History and Inventors of their Characters; but it does not carry back the Invention above four hundred Years. They probably used the *Greek Characters*.

THE *Armenians* relate that Jesus Christ being a fowling with St. Bartholomew and St. Thaddeus, he kill'd five Partridges on the Banks



of the Araxes, and that a great many People came about him to hear him preach; but that Night coming on, the two Apostles put him in mind of dismissing them. Jesus answer'd them, that after having fed their Souls with necessary Food, he ought to take care of their Bodies, and for that purpose they should boil the six Partridges with an Oque of Rice. The whole Company were fill'd with them; and it being not Day-light, every one thought he had a whole Partridge. The King of Armenia, who took great delight in that Game, was very angry at this, and order'd the Apostles and their Master to be kill'd: Jesus sav'd himself in the Ark on the top of Mount *Maris*; but St. Bartholomew and St. Thaddeus paid for the whole.

THE pleasantest Story they tell, is that of Judas: This Wretch, as they say, repenting that he had betray'd his Master, thought there was no other way to save his Soul, but to hang himself, and go to the Limbo, whither he knew Jesus Christ would descend to deliver the Souls; but the Devil, who resolv'd to carry him to Hell, play'd him a sly Trick in his way, and kept him up by the Feet, hanging as he was, till Jesus Christ had made his Visit to the Limbo: after which, he let him fall, and so dragg'd him away among all the Devils. The Georgians tell a thousand ridiculous Stories of this kind, raken out of their Little Gospel. I believe these two Pieces were made by the same Hand.

THO the Armenians won't hear Purgatory mention'd, they pray over the Tombs, and say Masses for the Dead; it is perhaps owing to the Avarice of their Priests, that their Opinions being chang'd, they still continue the Use of so profitable a Ceremony. According to the greatest part of their Priests, there is neither Paradise nor Hell: they believe Hell was destroyed after Jesus Christ took thence the Souls of the Saints, as well as of the Damned. As to the Creation of the Soul, they hold *Origen's* Sentiments, without knowing there ever was an *Origen* in the World; for they imagine that all the Souls were created in the beginning of the World. There are *Millenarians* among them, who know nothing of *Papias* or St. *Irenaus*. They believe that after the universal Judgment, Jesus Christ shall remain a thousand Years upon Earth with the Predestinated, to make them enjoy Happiness. The greatest part of the Armenian Doctors are of opinion, that the Souls wait the univer-



III V. 30. *fal Judgment in a Place between Heaven and Earth, where they flatter themselves they shall enjoy a day of Glory, tho they are under fears of being condemn'd to eternal Punishment.*

ST. NICON, who was of the *Lesser Armenia*, and pass'd some Years of his Life in Missions in the *Greater Armenia* in the tenth Century, has left us a Treatise in *Greek* concerning the *Errors of the Armenians*: the Original is in the King's Library, and *Costelejus* has translated it into *Latin*. St. *Nicon* mentions some very singular things concerning the Creed of this People; and does not only accuse them of being Disciples of *Eutychius*, *Dioscorus*, *Peter the Armenian*, and *Mantacunez*, but likewise of being in the Heresy of the *Monothelites*. He mentions some of the Fables which are still in their Little Gospel.

HOWEVER, this People were favour'd with two Apostles our Lord sent them soon after his Passion. *Baronius* affirms, that St. *Bartholomew* and St. *Thaddæus* suffer'd Martyrdom in *Armenia* forty four Years after the Death of Jesus Christ, in recompence for the Faith they had preach'd there. Unhappily it made no great Progress there; for *Eusebius* tells us, that a holy Bishop call'd *Meruzanes* sow'd the good Seed there in the Reign of *Décus*, and God spread his Blessings to such a degree among this People, that there were none but Christians among them in the time of *Dioclesian*. *Maximinian* set himself to destroy them, but the *Armenians* took Arms in defence of their Faith; and this, as *Eusebius* says, was the first War undertaken for Religion. In fine, God went on to open the Eyes of this People by the Ministry of St. *Gregory the Illuminator*, an *Armenian* by Birth, but brought up at *Cesarea in Cappadocia*, where he was consecrated by St. *Leontius*. St. *Gregory* return'd into his own Country in the Reign of *Constantine the Great*, converted *Tiridates* King of *Armenia* by a very singular Miracle; and this Prince, who at first caus'd him to be ill us'd, was so touch'd with it, that he by an Edict oblig'd all his Subjects to embrace the Christian Religion. The Saint compleated by his Doctrine, by his Example, and by his Miracles, what the King could only command and order. A Slave, who became a Christian at *Constantinople* at the same time, contributed not a little by his Miracles to propagate the Christian Religion in the same Country.

WE must not confound St. Gregory the Illuminator, first Patriarch of Lett. VIII. the Armenians, with another Saint of the same Country and Name, who in the tenth Century dy'd in France, shut up in a Solitude near Pluviers in Beauce, in the Dioecse of Orleans. He spent seven Years in this Hermitage, fasting according to the Custom of his Country, that is to say, in a manner which those in the West dare hardly imitate. He eat nothing at all on Monday, Wednesday, Friday, and Saturday; and if he broke his fast Tuesday and Friday after the Sun-set, he eat only three Ounces of Barley-Bread, some raw Herbs, a handful of Lentils soak'd in Water, and shot in the Sun: on Feast-days and Sundays he fed a little better, but he never eat Meat.

THE Clergy of Armenia consists of a Patriarch, Archbishops, Bishops, *Verabists* or Doctors, secular Priests, and Monks. The Patriarch has borne the Name of *Catholicos* a great while; for *Procopius* observes, that the Armenians borrow'd this Term of the Greeks. The Armenians have many Patriarchs in the Dominions of the King of Persia, and the Grand Signior. Besides him of *Ichmiadzin*, who is the chief of 'em all, they reckon in Persia him of *Schamakee* near the Caspian Sea, and him of *Nacstwan*, whom the Armenian Roman Catholicks own for their Patriarch next the Pope. In Turkey there are two Prelates, who have made themselves Patriarchs by the Grand Visier, who would give this Title to all the Prelates, if they would buy it of him, as the Bishop of *Cis* near *Tarsus* in Cilicia, and the Armenian Bishop of *Jerusalem* have done, who by Presents obtain their Mission and Authority from the Port. The Armenians have another Patriarch at *Caminiec* in Poland: for Father *Pidou*, Religious Theatin of Paris, and Apostolical Missionary, knew so well how to manage the Armenians of Poland, and especially their Archbishop, that he brought 'em back to their Mother the Church of Rome in the Year 1666. They purg'd their Books of all the Errors which separate Schismatics from us. The Patriarch acknowledg'd the Pope for Head of the true Church, and carried the Sacrament thro the Streets in a general Procession, which was made to return thanks to God in the more solemn manner.

THE Patriarch of *Ichmiadzin* is the richest of all in one Sense, for they assur'd us he has near six hundred thousand Crowns Revenue. All the



the *Armenians* who acknowledge him, and are above the Age of fifteen Years, pay him five Sols a Year. Men of Substance give him to three or four Crowns. But notwithstanding this, he is poor in another Sense, and truly poor; for he is oblig'd to pay the Capitation, to keep those in his Flock, who are not themselves able to pay this Tax. Often he expends his whole Revenue this way, and part of what he had laid up. The Archbishops and Bishops send him every Year the State of the poor Families in their Dioces, which are threatned with being sold or forc'd to change their Religion, when they don't pay the Capitation. This Patriarch is cloth'd as plainly as the other Priests; he lives very frugally, and has but a few Domesticks: but he is the most considerable Prelate in the World, in regard to the Authority he has over his Nation, which tremble at the least Threat of Excommunication from him. They say there are fourscore thousand Villages which own him. To keep his Place, he is oblig'd to make many Presents to the Governour of *Erivan*, and the powerful Men at Court. A Man must be a great Slave to Ambition, to buy such kind of Posts.

HE was formerly the only Patriarch among the *Armenians*, who had Power to make the *Holy Chrism* or *Mieron*, from the *Greek Myron*, a liquid Composition or, perfum'd Oil. He furnish'd all Parts of *Persia* and *Turky*; even the *Greeks* too bought it with great Veneration, and they said commonly that a Fountain of Holy Oil flow'd from *Three-Churches*, which water'd the whole East. The Patriarch sent it to the Archbishops and Bishops of the *Armenians* to disperse it, and to use it in Baptism and the extreme Unction: but above forty years since *Jacob*, a *Verabiet* and *Armenian* Bishop, who resided at *Jerusalem*, took upon him to erect himself into a Patriarch under the Influence of the Grand Visier, and refus'd to take the *Mieron* from the Patriarch of *Three-Churches*. As Oil is a very cheap Commodity in *Palestine*, and this Liquor does not corrupt, he made more than could be us'd for Anointings among all the *Armenians* in *Turky* for many Years; and this was the Foundation of a great Schism among them. The Patriarchs excommunicated one another; he of *Three-Churches* commenc'd a great Suit at the Porte against him of *Jerusalem*. The *Turks* are too wise to decide the Question, and content themselves with receiving the Presents both Parties make,



as they revive the Suit; and each goes on to sell his Oil as well as Lett. VIII. he can.

IT is prepar'd between the Vespers on *Palm-Sunday* and the Mass on *Holy-Thurs'day*, which is celebrated on this day on a great Vessel in which is kept this Liquor. They use neither Wood nor common Coals to boil the Kettle wherein it is prepar'd, and this Kettle is bigger than that in use among the Invalids. They boil it with Wood that has been bless'd, and with any thing that has been us'd in Churches, old Images, worn-out and decay'd Ornaments, torn Books; all is kept for this Ceremony. This Fire can't smell very well; but the Oil is perfum'd with Herbs and odoriferous Drugs, which are mix'd with it. They are not ordinary Clerks who are employ'd in making this wonderful Composition; 'tis the Patriarch himself cloth'd in his Pontifical Vestments, and attended at least by three Prelates in their Pontifical Habits, who all together recite certain Prayers during the whole Ceremony. The People are more struck with this than with the real Presence of Jesus Christ; so true is it, that Men are not so susceptible of any thing as what is sensible.

THERE is nothing particular to be mention'd concerning the Archbishops and Bishops of the *Armenians*, but that there are many of them who have no Diocese, and who lodge in Monasteries, of which they are the Abbots. All the Prelates are subject to the Patriarch, as in other Christian Churches. It were only to be wish'd they discharg'd their Duty; but they have no Zeal, and are sunk into the most wretched Ignorance, and are often less esteem'd than the *Vertabists*. Sometimes they are Bishops and *Vertabists* at the same time, that is to say, Bishops and Doctors. These *Vertabists*, who make such a noise among the *Armenians*, are not in reality great Doctors; but they are the most considerable Men of the Country, or at least pass for such. To be receiv'd to this eminent Degree, it is not necessary to study Theology for many Years: 'tis enough to understand the literal *Armenian* Tongue, and to learn by heart some Sermon of their great Master *Gregory Alsenasi*, who shew'd all his Eloquence in the Blasphemies he vomited out against the Church of *Rome*. The literal Language is among them the learned Language, and they pretend it has no Affinity with the other Eastern Languages, which renders it so difficult. They say it is very expressive, and enrich'd with

with all Terms of Religion, and Arts and Sciences; which shews that the *Armenians* were formerly Men of much greater Learning than they are at present. In short, it is a great Accomplishment among them to understand this Language; it is only to be found in their best Manuscripts. The *Vertabets* are consecrated, but they seldom say the Mass, and are properly appointed to preach. Their Sermons turn upon very ill-contriv'd Parables, upon Passages of Scripture ill understood and ill explain'd; and upon some Stories true or false, which they have receiv'd by Tradition: however, they pronounce them with a great deal of Gravity; and these Discourses give them almost as much Authority as the Patriarch: they above all things assume that of excommunicating. After having exercis'd themselves some time in some Villages, an antient *Vertabiet* receives them Doctors with abundance of Ceremonies, and puts into their Hands the Pastoral Staff. This Ceremony does not pass without Simony; for the Degree of Doctor being look'd upon among them as a Sacred Order, they make no scruple to sell it, as they do the other Orders. These Doctors have the Privilege of sitting when they preach, and holding in their Hands a Pastoral Staff; while the Bishops, who are not Doctors, preach standing. The *Vertabets* live on the Collection that's made for them after the Sermon, which is considerable, especially in the Places where the Caravans stop. These Preachers observe Celibacy, and fast very rigorously three quarters of a Year, when they neither eat Eggs, nor Fish, nor any thing made of Milk. The they speak in their Sermons half the literal and half the vulgar Language, they often preach in the vulgar Language entirely, to be the better understood; but the Mass, the Singing in the Church, the Lives of the Saints, and the Words us'd in the Administration of the Sacraments, are in the literal Tongue.

THE Curates and Secular Priests marry, as do the Papas among the *Greeks*, but can't marry a second time; and therefore they chuse Lasses, whose Complexions promise a long Life and good Health. They employ themselves in any Trade or Occupation, to get a Livelihood, and maintain their Families; which engages them so much, that they have hardly time to perform their Ecclesiastical Functions. To approach



the Altar with the greater Purity, they are oblig'd to lie in the Churches Lett. VIII. the Vigil of those Days in which they are to officiate.

THE Religious *Armenians* are either Schismatics or Catholics. The Schismatics follow the Rule of St. Basil; the Catholics that of St. Dominic. Their Provincial is nam'd by the General of the *Dominicans* at Rome. About the Year 1320, Father *Barthelamy*, a Dominican, reunited many of the *Armenians* to the Church of Rome, which Pope John XXII. then govern'd; and this great Missionary establish'd there a great many Convents of his Order: there are still some in the Province of *Nacsswan*, between *Tauris* and *Erivan*. M. *Tavernier* reckon'd ten about the Town of *Nacsswan* and the antient *Julfa*, which are but a Day's Journey distant: all the Monasteries are governed by *Armenian* Dominicans. To make good Subjects, they send from time to time some of the young Children of this Nation to Rome, to be brought up in the Sciences, and in the Spirit of the Order of St. Dominick. Each Monastery is in a Borough; and they reckon in this Quarter about six thousand Catholics. Their Archbishop, who takes the Title of Patriarch, goes to Rome, to be confirm'd after his Election; and they follow in his Diocese the *Roman* Ritual in every thing, except the Mass and the Divine Service, which they sing in the *Armenian* Tongue, that the People may understand it. This little Flock lives holily, is well taught, and there are not better Christians in all the East.

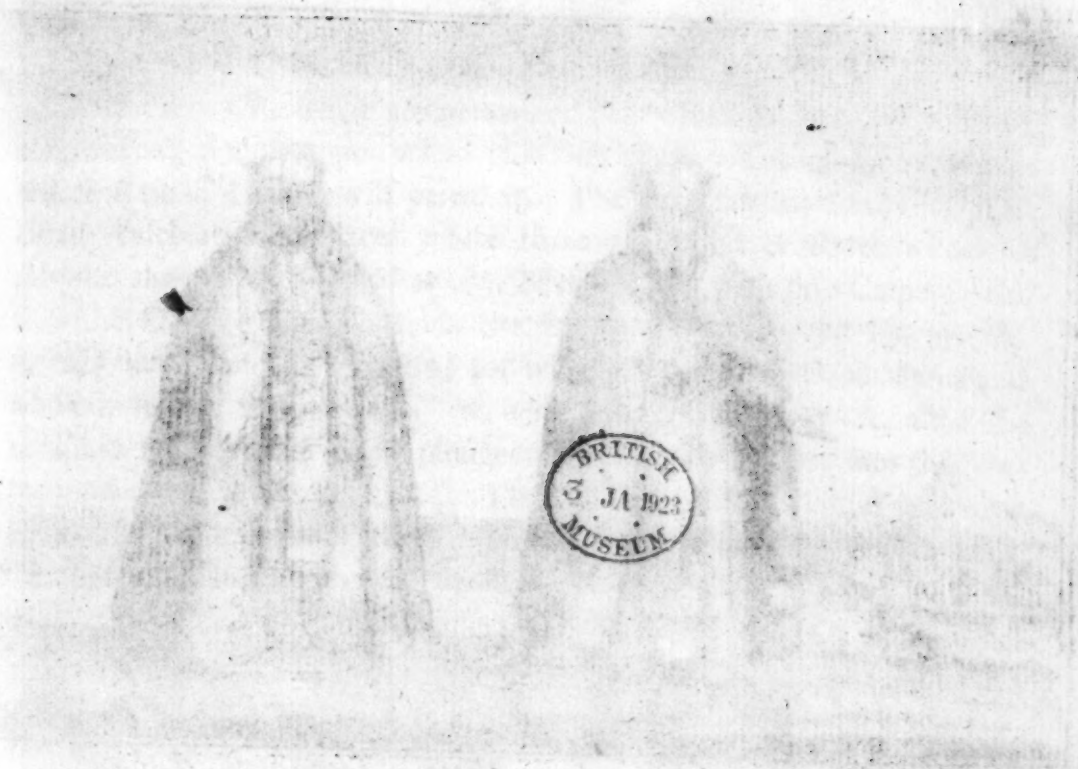
THE *Armenian* Schismatics are much to be pitied: they fast like the Religious of *la Trappe*; and all this would signify nothing, if they did not take care to be Orthodox. They fast very hardly two Days in a Week, Wednesday and Friday; and they eat neither Fish, nor Eggs, nor Oil, nor any thing made of Milk. The Lents of the *Greeks* are times of Plenty and Good Cheer, in comparison of those of the *Armenians*: besides the extraordinary Length, they are not permitted thro the whole to eat any thing but Roots, nor so much of them as is needful to satisfy the Appetite. The Use of Shell-fish, Oil, and Wine is forbidden them, except on the Holy Saturday; on that Day they begin again to eat Butter, Cheese, and Eggs. On Easter-day they eat Meat, but that only which was kill'd on that Day, not on any of the foregoing. During the great Lent they eat no Fish, nor hear Mass but on Sunday. 'Tis said at Noon,



and they call it *Low-Mass*, because they place a great Hurdle before the Altar; and the Priest, who is not seen, pronounces only the Gospel and Creed aloud. The Faithful communicate only on Holy Thursday at the Mass, which is said at Noon; but that of Holy Saturday is celebrated at Five or Six a clock in the Evening, when also they give the Communion. After that they break Lent, in the manner just now mention'd, by eating Fish, Butter, or Oil. Besides the Great Lent, there are four others in the Year, consisting each of eight Days; they are instituted to prepare for the four great Feasts of the *Nativity*, of the *Ascension*, of the *Annunciation*, and of St. *George*. These Lents are as rigorously observ'd as the great one; they must not so much as speak of Eggs, or Fish, or even of Oil or Butter; some take no manner of Nourishment for three Days together.

THE *Armenians* have seven Sacraments, as we have; *Baptism*, *Confirmation*, *Penance*, the *Eucharist*, *Extreme Unction*, *Orders*, and *Matrimony*.

BAPTISM is administer'd among them by Immersion, as among the *Greeks*; and the Priest pronounces the same Words, *I baptize thee in the Name of the Father, of the Son, and of the Holy Ghost*; and plunges the Child three times in the Water, in memory of the Holy Trinity. Tho' our Missionaries shew'd them their Mistake, in repeating all the Words at each Immersion, there are still many Priests who do it thro' mere Ignorance. While the Curate recites certain Prayers of his Ritual, he makes a small Cord or String, one half of white Cotton, the other of red Silk, the Threds whereof he has himself twisted separately. After having put it on the Neck of the Infant, he makes the Holy Unction on the Forehead, the Chin, Stomach, Arm-pits, Hands and Feet, by making the Sign of the Cross on each Part. The Ceremony of the String is, they say, in memory of the Blood and Water, which came from our Saviour's Side, when he receiv'd the Stroke of the Lance upon the Cross. They baptize only on Sundays, if the Child be not in danger of Death; and the Priest gives it always the Name of the Saint of the Day, or of him whose Feast is to be the Day following, if there be no Saint for the Day on which the Baptism is celebrated. The Midwife carries the Child to Church, but the Godfather carries it home to the



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*Armenian Priests in their Sacerdotal Habits.*



the Mother, with the Sound of Drums and Trumpets, and other Instruments of the Country. The Mother falls prostrate to receive her Child, and the Godfather at that time kisses the hinder part of the Mother's Head; after that, they sit down to Table with the Parents and Friends, and the Clergy. The Clergy must be at the Feast, because the *Armenians* believe that none but the Priests can administer valid Baptism on any occasion whatever. I myself have heard say, there are Priests who baptize dead Children; and I make no difficulty of believing it, since they give the Extreme Unction only to those who are dead.

THE Baptisms which are administer'd on Christmass-day are the most magnificent, and they put off to this Day the Baptisms of such Children whose state of Health will permit it. The most famous Feasts are principally celebrated in Places where there is a Pond or River. For this purpose they prepare an Altar in a Boat cover'd with fine Carpets: thither the Clergy repair as soon as the Sun rises, accompanied by their Parents, Friends, and Neighbours; for whom they provide Boats fitted and adorned in the same manner. Be the Season ever so severe, after the ordinary Prayers, the Priest plunges the Child three times into the Water, and performs the Unctions. The Fathers are not dismiss'd with a small Charge, for the Festival is carried on with Feasting and Presents; and therefore many Parents avoid the waiting till the Feast of the Nativity, and pretend their Children are in danger of dying. And, in reality, what Folly is it, without any manner of necessity, to run one's self into Inconveniences? The Governours of Provinces are often present, and even the King himself sometimes comes to *Julfa* to see these sort of Feasts. They must then make abundance of Presents, besides the Entertainments and Collations. Women go not to Church till forty Days after their Delivery: they observe many Jewish Ceremonies.

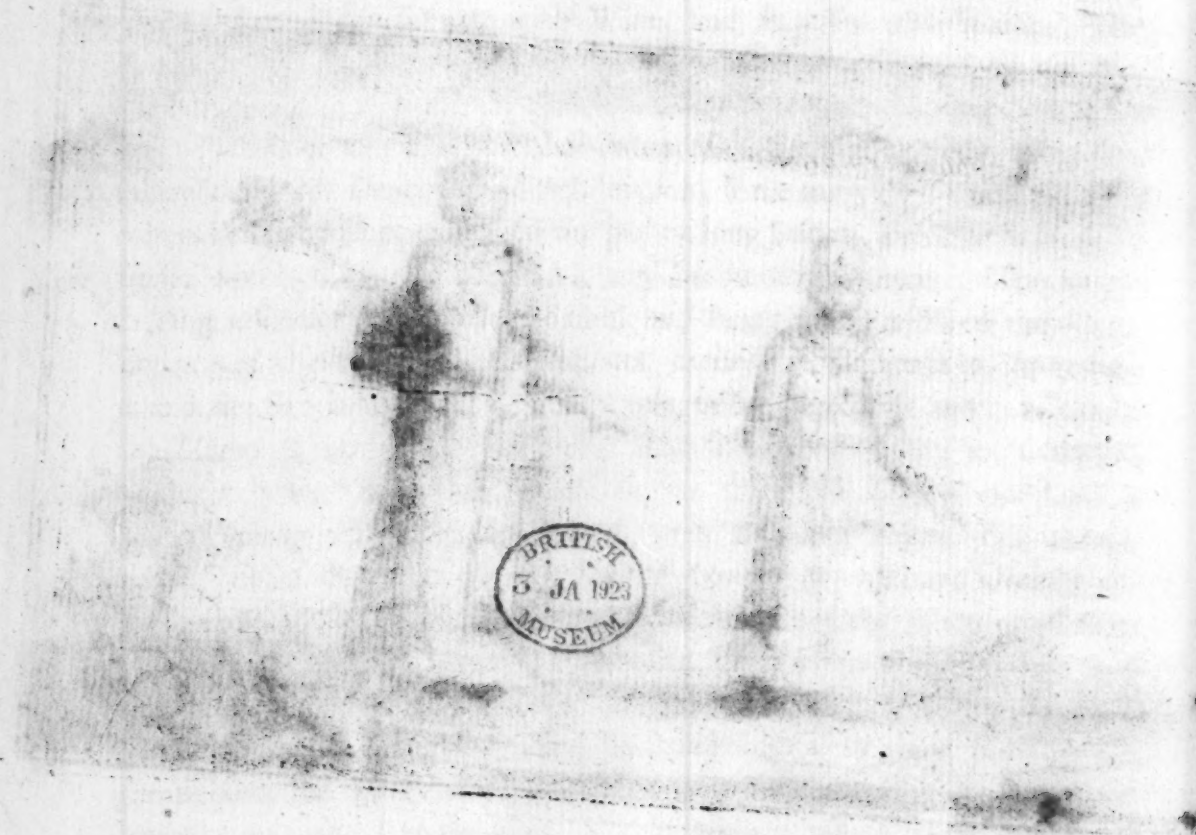
IT appears by what we have said, that the *Armenians* confer two Sacraments at one time, Baptism and Confirmation, seeing they give the *Holy Chrism* to Infants. They believe that all Priests can administer this Sacrament, but they think the Patriarch only can bless the Holy Chrism.

FOR the Communion, the Priests give the Faithful a piece of the consecrated Host soak'd in consecrated Wine; but it is scandalous that

they give it to Infants at the Age of two or three Months in their Mothers Arms, because they frequently throw the consecrated Elements out of their Mouths. The *Armenian* Priests consecrate Bread without Leaven, and make the Hosts themselves the Vigil of the Day in which they are to offer: they are like those we use, only they are three or four times as thick. The Priest, before he begins Mass, takes care to put the Host upon a Patin, and the Wine pure and unmix'd in a Chalice. Jesus Christ, say they, made the Supper with Wine, and Baptism with Water. The Priest covers the Elements with a great Veil, and shuts them up in a Cupboard near the Altar, on the side of the Gospel. At the Offertory, he goes to take the Chalice and Patin with Ceremony, that is to say, follow'd by his Deacons and Subdeacons, some carrying Flambeaux, and others Plates of Copper fastned on pretty long Sticks, furnish'd with little Bells, which they roll about in a very harmonious manner. The Priest, having a Censer carried before him, and being in the midst of the Flambeaux and these musical Instruments, carries the Elements in Procession round the Sanctuary. Then the People, misinform'd, fall down and adore the Elements, not yet consecrated. The Clergy, yet more to be blam'd, on their Knees sing a Song which begins thus, *The Body of our Lord is present among us.* The *Armenians* seem to have taken this abominable Custom from the *Greeks*; for the *Greeks*, as we have already observ'd, by an inexcusable Ignorance, do also adore the Elements before their Consecration. Their Error comes from hence, that formerly they thought they might not celebrate this Sacrament, but on Holy Thursday; and consecrated that Day as many Hosts as they should want throughout the Year: these they kept in a Cup-board by the side of the Gospel; and the People were in the right to adore them, when the Priest carried them from the Cupboard to the Altar. After this little Procession, the Priest puts the Elements upon the Altar, and pronounces the Sacramental Words: turning himself to the People, who prostrate themselves, kiss the Earth, and bear their Breasts, he shews them the Host and the Chalice, saying, *Behold the Body and the Blood of Jesus Christ, which was given for us.* After that, he turns himself to the Altar, and communicates by eating the Host soak'd in Wine. When he gives the Communion to the Faithful, he repeats the following Words three times,

*An Armenian Deacon & Subdeacon*





times, to make the Force of them be the better perceiv'd and felt; *I Lett.VIII. firmly believe this is the Body and the Blood of the Son of God, who took away the Sins of the World, and who is not only my proper Salvation, but likewise of all Men.* This the People repeat very low after him word for word.

NOTWITHSTANDING this holy Precaution, the *Armenian* Schismatics don't appear to have any Sense of the Grandeur of this adorable Mystery. They for the most part come to the Communion without any Preparation, and they give it to Children of fifteen or sixteen Years old, without Confession, notwithstanding at this Age they are not so innocent as People may imagine. The *Armenians* rarely communicate in the Country, because oftentimes the People have not wherewithal to have Mass said; and the Priests persuade them that a Mass not well paid for, is of no great efficacy.

OUR Missionaries are to be admir'd for their Knowledge, for their Zeal, and for their Generosity; but these Schismatics, by their Money, destroy all that those Apostolical Men have built up in the most solid manner. The most flourishing Missions must sink and come to nothing, unless God change the Hearts of the Schismatics. These Wretches, who apprehend nothing so much as the holy Progresses of our Priests, set the Civil Powers against them, and don't cease to represent to them, how dangerous it would be to suffer the *Latins* to encrease among them; that they are a sort of People who entertain ill Designs against the Government, and are devoted to the Pope and Christian Princes; that they are to be look'd on as so many Spies, who, under pretence of Religion, come to observe the Strength of the Country; that they inspire those of their Persuasion with a Spirit of Sedition and Rebellion; that the most powerful Princes of *Europe* would not trouble themselves with them, were it not that they are a proper kind of Emissaries, who may serve one day to extend their Conquests. All these false Reasonings, accompanied with the force of Money, open the Eyes of the *Mahometans*; and notwithstanding all the Recommendation in the World, our Missionaries are forc'd to withdraw themselves. Nevertheless, these Apostles are not discourag'd; we every day see in the *Levant* new Capuchins, Dominicans, Carmelites, Jesuits, Priests of the foreign Missions of *Paris*. They in-

struct

struct such as offer themselves; they baptize; they bring back to the Flock, Sheep that have stray'd; and open the Gates of Heaven to the Elect.

WHAT a pity is it that the *Armenians* won't open their Eyes, for they are otherwise of a good natural Disposition, and much enclined to Devotion? Their Churches are made very neat, since they have seen ours: There is in each Church but one Altar, plac'd at the Bottom of the Nave of the Church in the Sanctuary, to which they mount by five or six Steps. They are at considerable Charge to adorn this Place. No secular Person is permitted to enter it, of what Quality soever he may be. One may see by the Richness of this Place, that the *Armenians* handle more Crowns than the *Greeks* do Doubles. Poverty shews it self among the *Greeks*, even in the Things they hold the most sacred: They have scarce two small Wax-Candles to say Mass withal. On the contrary, among the *Armenians* one sees fine Illuminations, and large Torches. Their Singing is also much more agreeable; and the Symphony of the little Bells, fasten'd to the Instruments above mention'd, whereof here is a Figure, inspires an inexpressible Tenderness of Heart. They play'd on them at reading the Gospel, and when they mov'd the Elements.

THE *Armenians* don't make more Preparation for Confession than they do for the Communion. One may justly say that their Confessions are for the most part so many Sacrileges. The Priests don't understand the Nature of this Sacrament; and the Penitents, who are very great Sinners, as well as we, don't know how to distinguish Sin from what is not. Unhappily, neither the one nor the other are capable of a good Act of Contrition. The Declarations of the Sins are vague and indeterminate: Without dwelling upon those they have committed, some of them confess three times more than they have committed, and recite by Heart a Catalogue of enormous Crimes, which has been formerly made for a Rule or Model by which to examine themselves. If they confess they have robb'd or murder'd, the Confessor often answers that God is full of Mercy: But there is no Forgiveness among them for one who has not observ'd their Fasts, or for having eaten Butter on a *Wednesday* or *Friday*; for their Priests, who make their Religion to consist in great Abstinences, impose monstrous Penances for such Faults: They will sometimes enjoin whole

Months





*Celtis Orientalis, minor foliis  
minoribus, et crassioribus, fructu  
flavo Coroll. Inst. Rei herb. 42.*



Months of Penance on those who confess they have smoked, kill'd a Cat, Lett. VIII.  
or a Mouse, or a Bird.



I SHOULD here give an Account of the Extreme Unction us'd among the *Armenians*; seeing they reckon it among their Sacraments: But there is nothing more absurd than their Practice in this Particular; for they never give it till after Death, and then almost only to sacred Persons, others being denied the use of it.

THEY have particular Rules and Customs in relation to Marriage: A Widower can marry but one Woman; and amongst them none may contract a third Marriage, which would be accounted Fornication: And in like manner a Widow can't marry a Batchelor. There is no great harm hitherto. Nay, perhaps Marriages would be better and more agreeably manag'd thus among them, than they are among those of other Religions, if the Persons were permitted to know one another before the Marriage: But among them they know nothing of making Love. Marriages are wholly manag'd according to the Pleasure of the Mothers, who generally consult only their own Husbands. After having agreed upon the Articles, the Mother of the young Man comes to the House where the young Woman dwells, accompanied with a Priest, and two old Women: She presents her with a Ring in behalf of her Son. The young Man shews himself at the same time, keeping his Gravity as much as may be; for he is not permitted to laugh at the first Interview. 'Tis true, this Interview is very indifferent; because the fair one, or ugly one, does not so much as shew even her Eyes, she is so veil'd. They make the Curate drink, who makes the Betrothings. 'Tis not customary to publish the Banns. The Day before the Nuptials the Bridegroom sends Suits of Clothes; and some Hours after goes himself, to receive the Present his Bride is to make him. The next Day they mount their Horses; and take a great deal of care to have very fine ones. The Bridegroom, coming out from the House of his Bride, goes first, having his Head covered with a Coronet or Garland of Gold or Silver, or with a Gawse Veil of a Flesh-colour, according to his Quality: This Veil hangs half way down his Body. In his Right-hand he holds one End of a Girdle, which his Bride, who follows him on horseback, cover'd with a white Veil, holds by the other End: This Veil hangs down even to the Horse's  
Legs.




Legs. Two Men walk by the side of the Bride's Horse, to hold the Reins. The Parents, Friends, the Flower of the Youth, on horseback and on foot, accompany them to Church with the Sound of Instruments of Musick, in Procession, Tapers in their Hands, and without any Disorder. They alight from their Horses at the Church-door, and the young Couple walk to the Steps of the Sanctuary, holding the Girdle by the Ends all the way they go. There they stand together a-breast; and the Priest having put the Bible on their Heads, asks them if they will take one another for Husband and Wife; and they bow their Heads to signify their Consent. Then the Priest pronounces the Sacramental Words, he performs the Ceremony of the Rings, and says Mass. After that, they return to the Bride's House in the same Order they came. The Husband goes to bed first, the Wife pulling off his Shoes and Stockings, who is also left to put out the Candle, and does not put off her Veil till she gets into bed. Thus the Marriages are celebrated; and these are the Ceremonies observ'd by the new-married People among the *Armenians*:

*Concealment thus abates the Husband's Flame,  
And hides the Blushes of the willing Dame.*

But after all, this is no better than, as we say in *English*, *buying a Pig in a Poke*. They say there are *Armenians* who would not know their Wives, if they should find them lying with other Men. Every Night they put the Candle out before they take off their Veil; and the greatest part of them never shew their Faces all the Day. An *Armenian* returning from a long Journey, could not be assured that he had the same Wife in bed with him, and that some other Woman had not, for the sake of his Substance, taken the place of his dead Wife.

WHEN the Daughters lose their Mothers before their Marriage, commonly the next Relation takes the Care of the Marriage. Sometimes the Mothers betroth their Children at two or three Years of Age. There are some Mothers, who, even while they are with Child, agree together to marry the Children they go with, if one be a Boy, and the other a Girl: And this is one of the greatest Marks of Esteem and Friendship which Persons of Figure can give one another. They betroth them as soon

soon as they are born; and after the Betrothing, to the Consummation Lett. VIII.  
of the Marriage, the young Man, on *Easter-Day*, every Year sends his   
Mistress a Suit of Clothes. I say nothing of the Feasts and Rejoicings at  
the Marriage. The Feast lasts three Days; and the Men are not mix'd  
with the Women: They say they drink much on both sides. These  
good Women unveil among themselves, talk merrily, and to be sure do  
not spare the Liquor.

THE *Armenians* don't use many Ceremonies at present in confer-  
ring Holy Orders. He that designs for the Ecclesiastical State, offers  
himself to the Curate, accompanied with his Father and Mother, who  
confirm the Declaration their Son makes of his Desire to dedicate him-  
self to God. The Curate well inform'd of his Design, without taking  
the pains to represent to him the Weight of the Burden he is taking up-  
on him, without exhorting him to beg of God the necessary Graces for  
persevering in so holy a State, without requiring of him the Practice of  
such Virtues as are inseparable from the Ministry, contents himself with  
putting a Cope on him, and repeating some Prayers. This is the first  
Ceremony. They repeat it six times, Year after Year, without ob-  
serving any Rules between the Times; but when the Ecclesiastick attains  
the Age of eighteen Years, he may be consecrated: these Impositions  
of the Cope, accompanied with certain particular Prayers, being only  
sufficient for the other Orders, which are the Clerkship, Subdeaconship,  
and Deaconship. In the mean time, if the Priest intends to marry, which  
is the constant Practice among them, after the fourth Ceremony, they  
cause him to marry the Woman he has a mind to. After the Imposition  
of the Cope, he addresses himself to a Bishop or Archbishop, who puts  
on him all the Sacerdotal Habits. This Ceremony costs much more  
than the former; for they pay dearer in proportion as they advance in  
Orders. Formerly the *Armenian* Priests could not marry a second time  
after the Death of their Wives, and they are not entirely free as to  
this Point at present; but they are not permitted to say Mass if they  
marry a second Wife, as tho their Character was effac'd by this second  
Marriage. The new Priests are oblig'd to continue in the Church a  
whole Year, to perform Divine Service: After which time likewise, the  
most part lie in the Church the Eve of the Day in which they are to cele-

brate. Some remain there five Days, without going to their Houses, and eat nothing but hard Eggs, and Rice boiled in Water and Salt. The Bishops eat no Meat or Fish but four times a Year. The Archbishops live on Pulse. As they make the Perfection of their Religion to consist in their Fasts and Abstinences, they encrease them in proportion as they advance in Dignity: Upon this foot the Patriarchs must almost starve, themselves to Death. Our Missionaries are oblig'd to comply a little with their Usages and Manners; for one cannot merit their Esteem by any thing so much as by extravagant Fastings.

THE Prelates prepare Holy Water but once a Year: And this Ceremony they call the *Baptism of the Cross*, because on the Day of *Epiphany* they plunge a Cross into Water, after having recited divers Prayers. And after the Holy Water is made, every one fills his Pot, and carries it home. The Priests, and especially the Prelates, draw a very considerable Advantage from this Ceremony.

I am, My LORD, &c



LET-



## L E T T E R IX.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

**W**E began to turn our backs upon the *Levant* in good earnest the 12th of *September*; and tho we were at the bottom of *Natolia*, we seem'd to see the tops of the Steeples in *France*, when we had resolv'd to make towards the *Mediterranean*. Journey to  
Tocat and  
Angora.

We went, however, that Day but one Mile from *Erzeron* with part of the Caravan, which was going for *Tocat*. We set out the next Day, being the 13th of *September*, for the Baths of *Elijah*, where the rest of the Merchants were assembled. These Waters seem'd to us to be warmer than those at *Affancala*, and than those in the Neighbourhood of the great Monastery of *Erzeron*.

THE 14th of *September* we travell'd from Five in the Morning till Noon in a flat Country, so dry and burnt up, that we found no Plants nor Grain there. Our Caravan consisted of not above three hundred Persons, almost all *Armenians*, who carried Silk to *Tocat*, *Smyrna*, and *Constantinople*. We set out the 15th, at half an Hour after Five, and about Noon encamp'd on that Branch of the *Euphrates*, which runs through the Plain of *Erzeron* under *Elijah's* Bridge. We had all along kept on the Left-side of it: But the Country seem'd much more rugged than the Day before: They are Rocks which confine the *Euphrates* in its Course toward the West. The Banks of this River are cover'd with a fine Species of *Barberry-tree*, taller than ours, and which is distinguish'd by its

brate. Some remain there five Days, without going to their Houses, and eat nothing but hard Eggs, and Rice boiled in Water and Salt. The Bishops eat no Meat or Fish but four times a Year. The Archbishops live on Pulse. As they make the Perfection of their Religion to consist in their Fasts and Abstinences, they encrease them in proportion as they advance in Dignity: Upon this foot the Patriarchs must almost starve themselves to Death. Our Missionaries are oblig'd to comply a little with their Usages and Manners; for one cannot merit their Esteem by any thing so much as by extravagant Fastings.

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Fruit. 'Tis a Bunch consisting of seven or eight cylindrical Berries, about four lines long, and two thick, black, cover'd with a Flower like that on Plumbs fresh gather'd, full of a violet-colour'd Juice, not so sharp, and much more agreeable than that of the *Barberry-tree*. The Shrub we are speaking of has Leaves about two inches long, and near ten lines broad, a little sharp, and indented. The Wood of it is yellow, furnish'd with hard Thorns, some single, and some with two or three Points. This Plant was rais'd from the Seed in the King's Garden.

THE 16th of *September* we travell'd from half an Hour after Four in the Morning till One after Noon, in a narrow Valley, disagreeable, uncultivated; wherein we found but one Caravanera: and the *Euphrates*, which runs continually towards the West, makes divers Windings. We were oblig'd to pass this River twice, having learn'd of a Caravan, consisting of about twenty four Camels, that the Road to *Tocat* was full of Robbers. Upon this News we assembled together, to advise what might be best to do; and it was resolv'd to put our selves into the best Posture we could. In the Center we plac'd all the Horses laden with Silk; and we were sometimes among them, and sometimes in the Rear. We arriv'd about Eleven of the clock at the Entrance of a Valley, much narrower than the former: And while we entrenched our selves upon the Brow of a little Hill, at the sight of this dangerous Place, we detach'd three Fusiliers to go and reconnoitre the Passage. Happily they brought us word that they saw but three or four arm'd Horsemen, who were making to the Mountains; and so we pass'd the Defile without speaking a Word, and with all the speed we could. In this place the *Euphrates* makes a considerable Elbow, bending towards the South to approach another of its Branches, which goes to *Mammacontum*. We continu'd our Route towards the South-west, and were oblig'd to encamp half an Hour from this Passage, almost half way up the side of a rugged Mountain, in a frightful Solitude, where we could see neither Village nor Caravanera: We had a great deal of Difficulty to find Cow-dung enough to boil our Kettle.

THE 17th of *September* our Route was short, but very troublesome: We pass'd over a very bare Mountain; at the foot of which we enter'd into a well-cultivated Valley, where we encamp'd, after four Hours travel,

vel, near *Caraboulac* a very pretty Village. This Day we were join'd by Lett. IX. a Caravan of Silk-Merchants, as numerous as our own. It came from *Erzeron* two Days after us; but it had made more haste, upon a Rumour which was spread, that one *Pacha Mansoul* had put himself at the Head of the Robbers. This Recruit pleased us much; and we together left *Caraboulac* about Five in the Morning to go to *Acpounar*, another Village, where we arriv'd about One a clock after Noon. The Route would be pleasant enough, were it not that we are forc'd to pass a very high open Mountain.

THE 18th of *September* we set out at Four of the clock in the Morning, to go, however, not very far; for we encamp'd about three-quarters past Eight near a Brook, which runs towards the West. It is true, we pass'd a Mountain cover'd with Pines, the Descent of which is very rugged, and leads to a Valley narrow and winding; on the Left of which one sees the Remains of an antient Aqueduct with round Arches, which seem pretty antient. This Day we pass'd the River which runs into the *Black-Sea* at *Vatiza*. This River comes from the South; whereas in our Maps it's made to run from the East.

THE 19th of *September* we continu'd our Journey to the North-west, in another very narrow Valley: After which we enter'd upon a fine Plain to the West, in which runs an agreeable Rivuler, on the Edge of which stands the Village *Sukmé*. A little on this side the Village, to the Right of the main Road, are seen two Pieces of antique Columns; upon the least of which are very antient *Greek* Characters, which we could not stay to examine, for fear of the Robbers; and besides, the Inscription appear'd to be much decay'd. Perhaps it mentions the Name of some antient Town, upon the Ruins of which *Sukmé* is built. After a Route of five Hours and a half, we encamped near another Village, called *Kermeri*.

OUR Journey the 20th of *September* was of seven Hours; and we rested at *Sarvoular*, another Village, built in the same manner as *Kermeri*, that is to say, very poorly. At the Descent of a Mountain, and the Entrance of a dangerous Place, we discover'd five or six Robbers on horseback; who retir'd from us, upon our threatening to fire on them. We alit from our Horses, and took in our hands our Fuses, or Pistols,

or



or Sabres, or Lances; for we had in our Company such as were arm'd with all these different Weapons: But there were few who had Resolution enough to use them. For my part, I freely own that I did not find I had a Soul for War at that time. The Bales of Silk were in the middle of our Troop, and those of our Horsemen who were the most sprightly and active, were plac'd some in the Van, and some in the Rear. Certain Robbers appear'd a quarter of a League from us, upon some neighbouring Hills: But notwithstanding, we enter'd upon a small Plain, terminated by a little Dale, at the Entrance of which were posted fifteen or twenty of these Robbers, who seeing us move forward in good Order, thought fit to retire. These poor Wretches are Mountaineers, who rob those to whom they find themselves much superior; but have not the Sense to understand one another, and form their Parties well. 'Tis certain, if they had attack'd us with Resolution, they might have carried off half the Bales of Silk. Some Robbers, who mingled themselves with us, in the Morning, when we were loading our Bales of Silk, had more Management and Cunning; for they drove off two Mules with their Burdens, and we heard no more of them. The Mountains over which we pass'd are cover'd with Copices of *Toke-Elm*, among which grow *Pines*, *Savine*, and *Juniper*. The Water-Melons are excellent in all these Parts: The best have a pale-red Flesh, and reddish Seeds, inclining to black; the others have a yellowish Flesh, and black Seed: The less sweet have a white Flesh.

THE 21<sup>st</sup> of *September* we set out at Five in the Morning, and pass'd over the highest, roughest, and most fatiguing and troublesome Mountain in the Country, always on our Guard, for fear of Robbers. The Sight of an infinite Number of rare Plants, was a great Consolation to us in our Dangers. These Plants grow among common *Oaks*, *Willows*, *Lote-Trees*, *Tamarisk*, *Pines*, *Barberries* with black Fruit.

THE 22<sup>d</sup> of *September*, from Five in the Morning till Noon we saw nothing but very rugged Rocks, all of white Marble, or red and white Jasper; among which the River *Carmili* runs with Rapidity from East to West. We had for our Inn a very bad Caravanfera, or rather a Barn, wherein we found a Bank rais'd three Feet high, on which every one laid his Bedding. The *Turks* carry only a Carpet for their use in the Night.



Night. This Place receives Light only by Openings, which are less Lett. IX.  
 than the Windows of the Capuchins Chambers. We were happy, how-  
 ever, in finding this Retreat; for besides that it had rain'd almost all  
 Day, it hail'd the whole Night. We observ'd this Day some wild *Al-*  
*mond-Trees*, which are much less than the common *Almond-Trees*; but  
 their Branches don't terminate in a sharp Point, like the wild *Almond*  
 of *Candia*. The Leaves of this Kind we speak of, are not above five or  
 six lines broad, and an inch and a half long, of the same Colour and Con-  
 texture with those of our *Almond-Trees*. The Fruit of the wild *Al-*  
*mond-Tree* is hardly eight or nine lines long, and seven or eight thick,  
 but very hard. The Kernel is not so bitter as our Bitter-Almonds, and  
 smells like the Kernel of a Peach-stone. We saw here in these Parts like-  
 wise a kind of *Micosoulier*, or *Lote-Tree*, which was very remarkable.

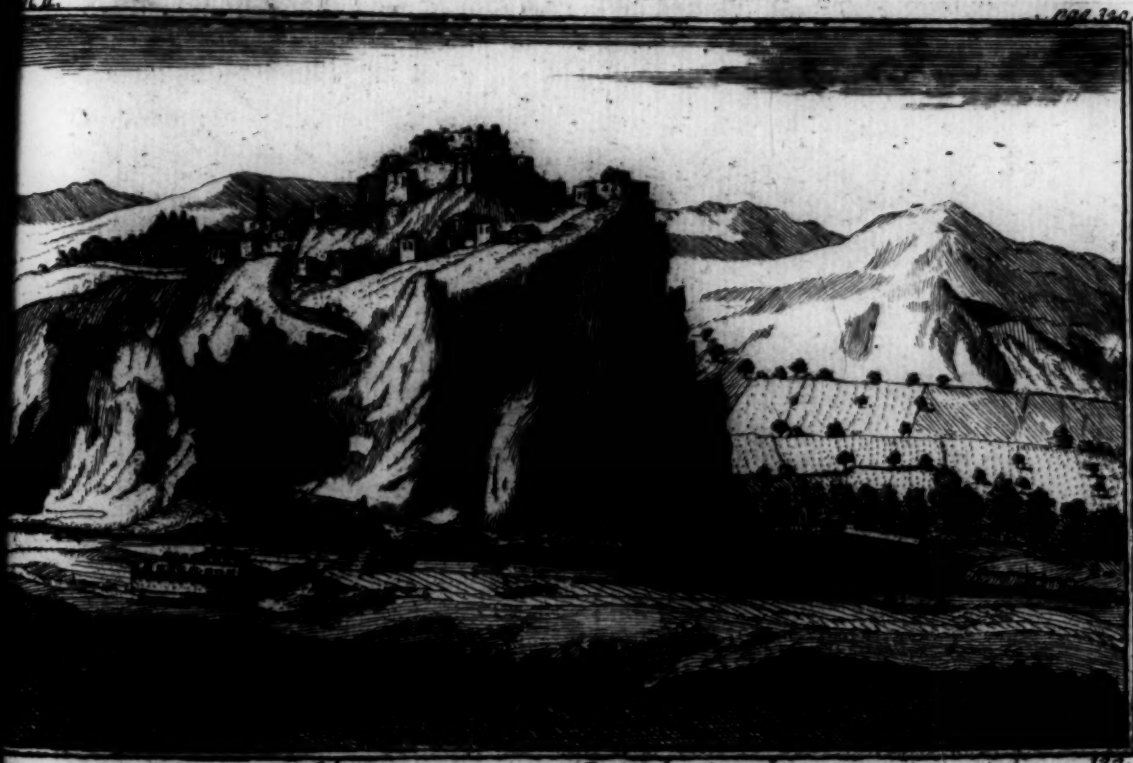
THIS Tree grows hardly any higher than a Plumb-Tree, but is  
 more bushy: Its Branches are of a white Wood, cover'd with brown-  
 green Bark: Its Leaves are stiffer and firmer than those of our *Lote-Tree*,  
 smaller, thicker, less pointed, ordinarily of an inch and a half long, much  
 like those of an Apple-Tree, but of the Contexture of those of the *Mi-*  
*cocoulier* or *Lote-Tree*; they are a brown-green above, a whitish green un-  
 derneath, of a herbish Taste, indented on the Edges, and one of the  
 Ears of the Base is smaller and lower than the other. The Fruit grows  
 out of the Knots of the Leaves, four lines long, almost oval, yellow,  
 inclining to a brown when they are thorough ripe. Their Flesh is yel-  
 lowish, sweet, but stiptick: The Kernel is green, and includes a pithy  
 Seed, like the common Kind.

THE 23d of September our Journey was eight Hours and a half  
 long. We found at going out of the Caravanfera a very high Moun-  
 tain, very rugged, and bare: But we afterwards enter'd upon a fine  
 great Plain, where we encamp'd near a Village called *Curtanos*. The  
 24th we set out at Four in the Morning from the Plain of *Curtanos*,  
 and pass'd over a Mountain, and through Valleys, which were very rug-  
 ged; through which runs, on the right of the Road, a River, which is  
 very red with the great quantity of Bole it washes off, and carries with  
 it. It winds thro' very dangerous Passages, where Beasts of Burden can  
 hardly pass one after another. These Passages brought us at length to  
 the

the foot of other Mountains, very rugged and pointed; on the highest of which, is built the Town of *Chonac*, or *Conleifar*, a small Place, in form of an Amphitheater, and terminated by an old Castle. The River, which appears all bloody, runs along at the bottom of the Mountain, and renders the Passage much more frightful. The Neighbourhood is horribly steep, but on a sudden the Situation is chang'd; for as soon as we are past *Chonac*, we come into one of the most pleasant Valleys in *Asia*, full of Vineyards and Orchards. This Alteration, which we did not expect, made a very agreeable Contrast, which continued even to *Agimbrat*, or *Agimourat*, a small Town, an Hour and a half from *Chonac*. *Agimbrat* is upon a Mountain like a Pye squeez'd flat, at the foot of which runs the same River. A Rock rises on the side of this Town, on which there stands an old ruin'd Castle, which antiently guarded the Passage of the Valley. We saw nothing but fine Plants all this Journey: The Vineyards are furnish'd with *Peaches*, *Apricocks*, and *Plumbs*. Our Inn was very agreeable: 'Tis a fine Caravanserai at the side of a River, with a double Nave, like the great Hall in the Palace at *Paris*; the Vault is of Free-stone, and the Archings are well moulded. But this Building, tho' it be surprizingly beautiful for the Place, receives Light only by a Sky-light; and we lodg'd there on a Bench which runs all round both Naves. We that lov'd to be cool, went and lay in the Court, where we yet continued sensible of the great Heat of the Day: But we were oblig'd to leave our Lodging an Hour before Day, and to come and breathe an Air infected with the Breath of all the Horses and Mules of the Caravan; for the Cold had benumb'd us, and unhappily we had nothing to drink but Water cooled with Ice. As this Country is only inhabited by *Turks*, they sell their Wine by Wholesale to the *Armenians*; and after the Sale is made, one could not get a quarter of a Pint to save one's Life: We satisfied ourselves with eating Raisins, tho' they were soft, and too sweet. They told us the Vines were of little consequence, and not very profitable.

THE 25th of *September* we kept the same Vale from Five in the Morning till Eight. The red River run on the right; but we left it at a Village which takes up almost all the Bottom of the Valley. This River runs towards the North, and throws it self, as they told us, into one of those which empty themselves into the *Black-Sea*. We did not

trouble



*Chonac or Couleisar.*









*Mespilus Orientalis, Tanacetifolio villosa  
magno fructu pentagono, e viridi flavescente  
Coroll. Inst. Rei herb. 44.*



trouble our selves much about this, because the Merchants of the Caravan Lett. IX. are not able to give much Light into such kind of matters: But we were very uneasy to know what Road we took; because which way soever we turn'd our Eyes, we could see nothing but the Opening where the River emptied it self. Our *Armenians* quickly shewed us the Road; and the Head of the Caravan began to ascend up one of the highest Mountains we had yet pass'd since we came from *Erzerom*. We saw there a great many *Oaks* and *Pines*. But the Descent was very frightful; and we encamp'd in a kind of Abyss at the foot of certain Mountains, not quite so high as this.

THESE Mountains produce a fine Sort of *Axatolier*, or *Medlar-Tree*: There are some as big as Oaks. Their Trunk is cover'd with a cleft greyish Bark; the Branches are bushy and spreading out on the sides. The Leaves are in Bunches, two inches and a half long, fifteen lines broad, pale-green, shining, a little hairy on both sides, commonly divided into three Parts, even to the Rib; and these Parts indented very neatly on the Edges, pretty much like the Leaves of *Tansy*; the Part at the end of the Leaf is again divided into three Parts. The Fruit grows two or three together at the Ends of young Shoots, and resemble small Apples, of an inch diameter, rounding with five Coins, like the Ribs of a Melon, a little hairy, pale-green, inclining to a yellow, with a Navel rais'd of five Leaves, four lines long, one line and a half broad, and indented like the Leaves of the Tree. We sometimes find one or two of these Leaves grow out of the Flesh of the Fruit, or its Stalk. This Fruit, tho agreeable, is not so pleasant as our *Medlar*; but I believe it would be excellent if it were cultivated. The *Armenians* do not only eat as much of this as they can, but do likewise fill their Bags. The Middle of this Fruit is fill'd with five small Stones, four lines long, rounding on the Back, a little flat on the Sides, sharp on that part which lies toward the Middle of the Fruit, very hard, and fill'd with a white Marrow, or Pith. This Tree has no Prickles; its Leaves are unsavoury, and of a mucilaginous Taste.

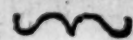
THE other Kinds of *Medlar-Tree* have a red Fruit; and differ from one another only in the Bigness of their Fruit, whereof some are an inch in diameter, and others not above seven or eight lines thick.

These sort of Trees, which are not higher than Plumb-Trees, have a Trunk as big as a Thigh, cover'd with a greyish cleft Bark. The Branches are bushy, ending in hard Prickles, blackish, and shining. The Leaves grow in Bunches, like those of the *Azarolier*, or *Medlar-Tree*, one inch and a half long, pale-green, hairy, and downy on both sides, cut into three Parts, the Middle whereof is again cut into three Parts, and those on the sides cut into two. The Fruit grows four or five together, rais'd into five Coins or Wedges, rounding, red, hairy, with a Navel furnish'd with five pointed Leaves: They are a little sharp, more agreeable than those of the preceding Species. Their Flesh is yellowish, and incloses five small Stones, very hard, fill'd with a white Pith.

THE 26th of September we set out about Five of the clock, and did not make any stop till Noon, which tir'd us much; for we travell'd all the while in the same Vale, which is, as I may say, water'd, and which we expected to leave every moment; tho it made so many Turnings and Windings, that we were forc'd to encamp there this Day too upon the Banks of a River. In this Road we saw Tombs of Stone, built after the *Turkish* Manner, without Mortar. They told us that poor murder'd Merchants were buried there; for this Route was formerly one of the most dangerous in *Anatolia*. At present the People of the Country, who from time to time rob several little Caravans, fire upon strange Robbers, and have almost destroy'd them. 'Tis a Maxim among them, That every one should rob in his own Country: So that one would run a great hazard to pass this way without a good Guard. Otherwise the Country is very pleasant. And I had forgot to mention the vast Quantity of Partridges we saw all along the Road, since we left *Erzeron*.

BESIDE the common Oaks, and that which bears the *Velanede*, we saw several other Kinds in this Valley, especially those with Leaves of three or four inches long, and two broad, cut almost to the Rib, in a manner much like the Slashes of the *Acanthus*. The Rib is pale-green, and begins by a Stalk seven or eight lines long; but the Leaves are smooth, and dark-green above, but whitish beneath; their Slashes are sometimes cut into three Parts at the Point. The Acorns grow commonly by two and two, in a great many Pairs, heap'd one upon another, and fasten'd





fasten'd to the Branches without a Foot-stalk. Each Acorn is fifteen lines long, eight or nine in diameter, and half way out of the Cup, rounding, and terminated by a small Nib. The Cup is fifteen or sixteen lines in diameter, about an inch deep, adorn'd with Threads after the manner of a Perrwig, half an inch long, especially towards the Edges, curled some upward, some downward, and as it were frizled up, half a line thick at their Base, but taper quite to the end. On the same Stalk are sometimes found Acorns which are shorter and rounder. The Leaves of this Tree are of an insipid mucilaginous Taste.

THE 28th of September our Route was of eight or nine Hours, almost all the while in the same Valley; which after having widen'd and narrow'd it self in many places, opens at length into a sort of uncultivated Plain, where we took notice of the same Species of Oaks. The River hitherto run all the way on our Left; we forded it an Hour from our Inn, and left it on the Right in this Plain. Part of the Caravan went this Day to lodge at Tocat. They caus'd us to encamp near a Village call'd *Almons*, in the midst of Oaks with the great and with the small Leaves. Among many other rare Plants, we observ'd Sage with large frizled Sickles, Juniper with red Berries, the Spindle-Tree, Alder-Tree, Cornel-Tree, the Common Turpentine-Tree, Melilot, Burnet, Wild Succory, Savory, Jerusalem Oak, the Female Fern, and I know not how many very common Plants. But nothing pleas'd us better than that Kind of *Thapsia*, of which *Rauwolf* gives the Figure, under the Name of *Gingidium Dioscoridis*. The Description whereof is as follows:

IT IS Root is but one line thick, whitish, three or four inches long, furnish'd with some Fibres. The Stalk, of the most part of what we found, was not above a span high, twisted, one line thick, accompanied with Leaves like those of the *Scandix Cretica minor* C. B. two or three inches long, which enwrap the Stalk in a sort of Sheath of half an inch long. The Umbellæ are an inch and a half in Bigness, surrounded at the Base with five Leaves, cut like the others, but seven or eight lines long, folded in Gutters from their Beginning. Each Furrow is terminated by two Leaves like those which accompany the Flowers. They were gone off, as well as the Seed, which we gather'd up from the Ground in great quantity. These Seeds are oval and flat.

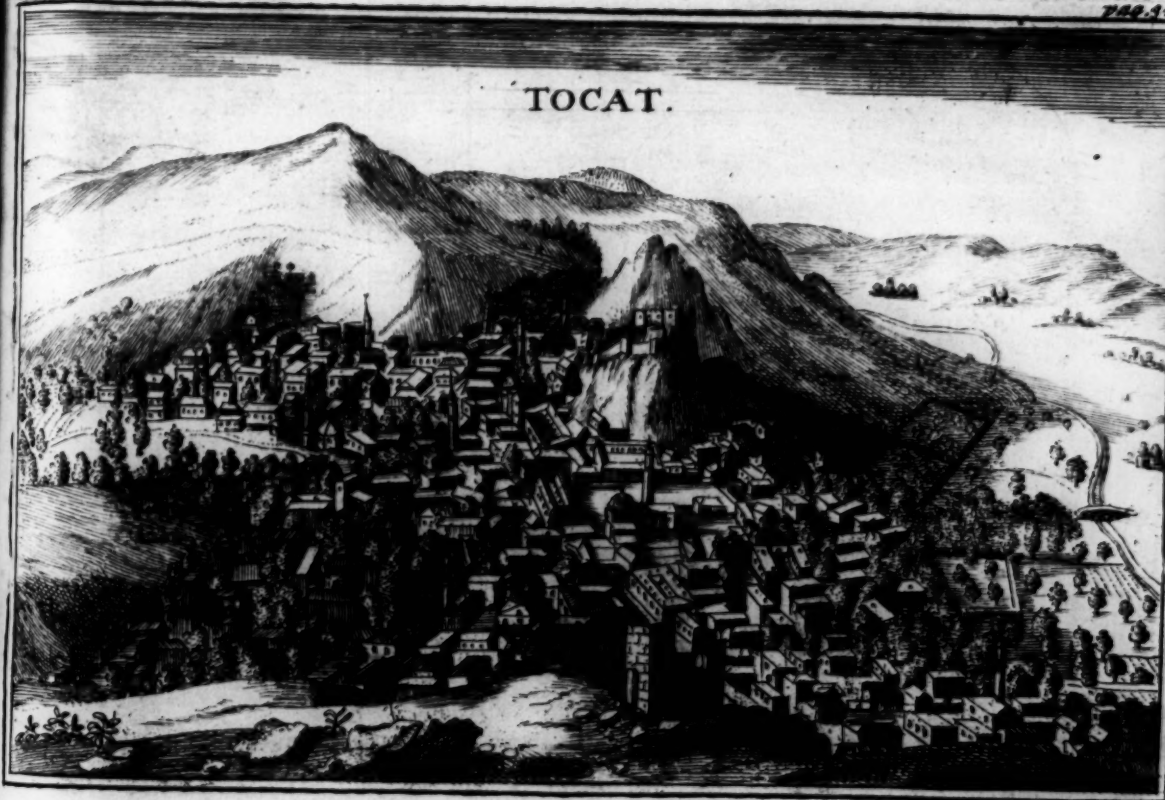


THE 28th of September we took Horse at One in the Morning, and reach'd *Tocat* about Ten. After having pass'd very narrow Valleys, cover'd with Oaks, we again found our River, which we forded twice. It is called *Tofanlu*, and runs into the *Iris* of the Antients, which the *Turks* call *Casalmac*. At length we enter'd a larger and more beautiful Valley than the rest had been, which led to *Tocat*. But this City did not appear till we came to the Gates of it, for it is situate in a Nook among great Mountains of Marble. This Nook is well cultivated, and fill'd with Vineyards and Gardens, which produce excellent Fruit. The Wine would be admirable, if it were not so strong.

THE City of *Tocat* is much bigger and pleasanter than *Erzerum*. The Houses are handsomely built, and for the most part two Stories high; they take up not only the Land which lies between these rugged Hills, but likewise stretch themselves along the tops of the Hills, in form of an Amphitheatre, in such manner, that there is not a City in the World of a Situation so singular. Not to lose any Ground, they have even built upon two very frightful, rugged, and perpendicular Rocks of Marble, for one sees an old Castle on each of them. The Streets of *Tocat* are well enough pav'd, which is very rare in the *Levant*. I believe the Inhabitants have been oblig'd out of necessity to have them pav'd, that the Rains in tempestuous times might not lay open the Foundations of their Houses, and overflow their Streets. The Hills on which the City is built, have so many Springs, that each House has its Fountain. Notwithstanding this great Quantity of Water, they could not put out a Fire, which a little before our Arrival there consumed the finest part of the City and Suburbs. Several Merchants were ruin'd by it, their Warehouses being at that time full of Goods; but they began to rebuild it, and they hop'd that quickly there would be no Sign of the Fire left. They find Timber and other Materials enough about the City.

THERE is at *Tocat* a Cadi, a Vaivode, an Aga of the Janizaries, with about a thousand Janizaries, and some Spahis. They reckon there are twenty thousand *Turkish* Families, four thousand *Armenian* Families, three or four hundred Families of *Greeks*, twelve Minaret Mosques, and an infinite Number of *Turkish* Chappels. The *Armenians* have seven Churches there, the *Greeks* only one sorry Chappel, which they boast

TOCAT.











to have been built by the Emperor *Justinian*. It is governed by a Me-Lett. IX. metropolitan dependent on the Archbishop of *Niesara*, or to speak more properly, of *Neocæsarea*, an ancient City almost ruined, two days Journey from *Tocat*.

*NICSARA* is still the Metropolis of *Cappadocia*, and it will never be forgot, that in the third Century it had St. *Gregory Thaumaturgus*, or the Worker of Miracles, for its Pastor. *Niger*, and some other Geographers, had no manner of reason, to confound this City with *Tocat*. The Archbishop of *Niesara* has the fifth Place among the Prelates, who are under the Patriarch of *Constantinople*.

BESIDES the Silks of the Country, which are very considerable they use at *Tocat* every Year eight or ten Loads of that of *Persia*. All this Silk is made up in slight Pieces into sewing Silk, or Silk to make Buttons. This Trade is very good; but the chief Trade of *Tocat* is in Copper Vessels, as Kettles, drinking Vessels, Lanthorns, Candlesticks, which are made here very handsome, and sent to *Constantinople*, and into *Egypt*. The Workmen of *Tocat* have their Copper from the Mines of *Gumiscana*, which are three days Journey from *Trebisond*, and from those of *Castamboul*, which are much richer than the other, ten days Journey from *Tocat*, on the side towards *Angora*. They likewise at *Tocat* prepare much of the yellow *Turky* Leather, which is carried by Land to *Samson* upon the *Black Sea*, and from thence to *Calat*, a Port in *Wallachia*. They also bring thence a great deal of the red Sort, which the Merchants of *Tocat* convey from *Diarbec* and *Carmanis*. They inform'd us that they dy'd the Leather yellow with *Fustet*, and red with *Madder*. The painted Cloth of *Tocat* is not so beautiful as that of *Persia*, but it serves the *Muscovites* and *Crim-Tartars*. They are likewise carried into *France*, and are those which they call there *Toiles de Levant*. *Tocat* and *Amasia* furnish more of them than all the rest of the Country.

*Tocat* ought to be look'd on as the Center of the Trade of the Lesser Asia. The Caravans of *Diarbekir* come thither in eighteen Days; a Horseman will go it in twelve. They are six Days going from *Tocat* to *Sinope*; Footmen go it in four Days. The Caravans go from *Tocat* to *Prusa* in twenty Days; Horsemen in fifteen. They who travel directly from *Tocat* to *Smirna*, without going to *Angora* or *Prusa*, are seven and twenty



twenty Days upon the Road with Mules, and forty with Camels; but they run great hazards of the Robbers. Our Caravan was bound for *Smyrna*, but part went to *Prusa*, and part to *Angora*, to avoid the Robbers. Our *Armenians* assur'd us they got a great deal more by carrying their Silk to *Smyrna*; for they bought it at *Gangel*, on the Frontiers of *Persia*, at the rate of twenty Crowns the *Batman*; so that selling the same Weight at *Smyrna*, at the rate of thirty Crowns, they gain'd three Crowns clear of all Charges they were at in their Journey. This Profit is very considerable; for a *Batman* weighs but six Oques, that is to say, eighteen Pounds twelve Ounces; and a Horse carrying six hundred Pounds weight, and a Camel a thousand, there will be an hundred Crowns gain'd by every Horse-Load, and five hundred Livres by every Camel's Load. The Merchants who carry ten Loads of Silk, gain at this rate a thousand Crowns, if they use Horses; and five thousand Livres, if they use Camels; without reckoning the Advantages made by such Goods as they carry back.

*TOCAT* belongs to the Government of *Sivas*, where there is a *Bassa*, and an *Aga* of the *Janizaries*. The *Greeks* of this Province pay Capitation for four thousand. *Sivas*, according to their Tradition, is the antient City of *Sebastia*, which *Pliny* and *Ptolemy* place in *Cappadocia*. This City is but two Days Journey from *Tocat*, toward the South; and *Amasia*, another antient City, is three Days Journey from *Tocat*, toward the North-West: but these two Cities, tho antient, are much less than *Tocat*. *Sivas* is very small at present, and would hardly be known, if the *Bassa* did not keep his Residence there. *Ducas*, who wrote the *Byzantine History* from *John Paleologus* to *Mahomet II.* affirms that *Bajazet* took *Sivas* in 1394. *Tamerlane* besieg'd it a little after in so singular a manner, that our Engineers will not be pleas'd to have an account of it.

*TAMERLANE* caus'd the Walls of the Place to be undermin'd, and supported them with Pieces of Wood, as they took out the Stone. The Workmen approach'd it under-ground, by Passages which open'd at a Mile distance from the City, without being suspected by the Inhabitants. When the Work was finish'd, the Place was summon'd to surrender. The Besieg'd knowing nothing of their Danger, and not seeing their Walls any way damag'd, believ'd they could defend themselves some time; but

but were strangely surpriz'd to see their Walls fall on a sudden, after the Lett. IX. Besiegers had set fire to the Wood which supported them. They entred the Town, and made a dreadful Slaughter; and they who escap'd it were, however destroyed in a manner unheard of before that time. They tied them fast with Cords in such manner, that their Head was brought between their Thighs, and their Nose to their Fundament; and in this Posture they were thrown by dozens into Ditches, which they cover'd with Planks, and then with Earth, and so left them to die gradually. The City was raz'd, and has not been rebuilt since, tho it preserves its Rank and Dignity.

THERE might be many very remarkable things said of *Amasia*, but this is not the Place: I only add that *Strabo*, the most famous of the antient Geographers, tho originally of *Crete*, was a Native of this Place. I don't know whether he has made any mention of *Tocat*; all the *Greeks* of the Place, of whom we enquir'd, told us it was formerly call'd *Eudoxia* or *Eutochia*: Is not this the City of *Eudoxiana*, which *Ptolemy* mentions in *Galatia Pontica*? *Paulus Jovius* calls *Tocat Tabenda*, 'tis like because he thought this was the City this Geographer calls *Tebenda*. One should probably find the true Name of *Tocat* upon some of the Inscriptions, which, as they told us, are to be seen in the Castle; but the *Turks* would not give us entrance. They had just been taxing the *Armenian* Catholicks of this City, after a great Persecution, which had been rais'd against them at *Constantinople*; and therefore all over *Asia* the *Franks* were not so civilly us'd as they were wont to be.

AFTER the bloody Battel of *Angora*, where *Bajazet* was made Prisoner to *Tamerlane*, Sultan *Mahomet*, who after the *Interregnum*, and the Death of all his Brethren, reign'd peaceably under the Name of *Mahomet I.* this Sultan, I say, who was one of *Bajazet's* Sons, at the Age of fifteen Years, with the few Troops he could get together, march'd Sword in hand among the *Tartars*, who then possess'd the Country, and came to *Tocat*, of which he was Governour till his Father's Misfortune, who had obtain'd it some time before; so that this City was the Capital of the *Turkish* Empire: and *Mahomet I.* having defeated his Brother *Musa* or *Moses*, caus'd *Mahomet Bey* and *Jacob Bey*, who had been in his Brother's Interest, to be put into the Prison of *Tocat*, call'd the *Great Cord*. It appears  
by



by this, that the City did not at that time fall into the hands of *Tamerlane*, but that it was under *Mahomet II. Jusuf's Begue*, General of the Forces of *Usun-Cassan*, King of the *Parthians*, ravish'd this City, says *Leunclavius*, and pour'd into *Caramania*. *Sultan Mustapha*, Son of *Mahomet*, defeated him in 1473, and sent him Prisoner to his Father, who was at *Constantinople*.

WE in vain sought for Company to go to *Casarea* of *Cappadocia*. This City is but six Days Journey from *Tocat*, and has not chang'd its Name; for the *Greeks* call it *Kesaria* ever since the time of *Tiberius*, who chang'd the antient Names of *Euxebia* and *Mazaca*. *Casarea* had the Happiness to have the great *St. Basil* for its Pastor; and its Archbishop to this Day holds the first Rank among the Prelates who are under the Patriarch of *Constantinople*. They assur'd us there were Inscriptions at *Casarea*, which made mention of *St. Basil*; but we could not go out of the Country of *Tocat*. This Country produces a great many fine Plants, and especially Vegetations of Stone, of a surprizing Beauty. We found strange things in breaking of Pebbles and Pieces of Rocks, cover'd over with Chrystallizations, which were very charming. I have some of them in my Cabinet which are like the candied Citron-Peel; some are so like Mother of Pearl, that one may easily take them for those Shells petrified. Some are of a Gold-colour, which differ only in their Hardness from candy'd Orange-Chips.

THE River which passes by *Tocat* is not the *Iris* or *Casalmac*, as Geographers suppose; but the *Tofanlu*, which passes also by *Neocasarea*, and without doubt is the *Loup* which *Pliny* mentions, and which throws itself into the *Iris*. This River does much mischief in time of great Rains, and when the Snows melt. They told us there are three Rivers which unite towards *Amasia*, the *Conleifar-sou*, or the River of *Chonac*; the *Tofanlou*, or that of *Tocat*; and the *Casalmac*: this last keeps its Name even to the Sea.

WE set out from *Tocat* to *Angora* the 10th of October 1701, with a Caravan made up of new Comers, and those we had follow'd to *Tocat*. These new Comers had been four and twenty Days coming from *Gangel* to *Erzeron*, and consequently had made their Journey six Days longer than otherwise they had need, to avoid the Taxes at *Teflis*, where they pay



pay very considerable Duties. They had with them seventy five Hor- Lett. IX.  
ses or Mules laden with 150 Bales of Silk, which weigh'd each six and  
twenty Batmans. At going out of *Tocat*, we entred upon a fine Plain,  
in which the River winds. This perhaps is the Plain which *Paulus Jo-*  
*vinus* calls the *Fields of the Geese*, wherein the Battel was fought be-  
tween the Troops of *Mahomet II.* and those of *Uzun-Cassan*, King of  
*Persia*.

AFTER travelling four Hours, we encamp'd near the Village of *A-*  
*gara*, in whole Churchyard are seen some Pieces of ancient Columns and  
Cornishes of white Marble, and of a fine Profil, but without Inscriptions.  
All the Mountains round about are of Marble, as at *Tocat*. The Bole, I  
doubt not, is plentiful, for there are Places very steep and perpendi-  
cular, which are of a bright red, like the Rocks of which *Paulus Jo-*  
*vinus* speaks, in the Caverns whereof *Techellus*, the famous *Mahometan*, Dis-  
ciple of *Haradual* the great Interpreter of the Law, retir'd, to give him-  
self up to Meditation and Prayer, and to escape the Persecutions of those  
who oppos'd the Doctrines of his Master.

THE 11th of *October* we continued our Route in the Plain of *Tocat*,  
which grows narrower within six Miles on this side of *Turcal*, and widens  
again as we come nearer to it. *Turcal* is a fine Borough, fifteen Miles  
from *Agara*, situate round and on the top of a steep Rock, separate from  
others about it, terminated by an old Castle, and water'd at bottom by  
the River of *Tocat*. All this Part is full of good Vineyards, the Fields  
are well cultivated, the Villages numerous, and Pieces of antique Co-  
lumnas are common in their Churchyards, which is a sign the Country was  
formerly inhabited by rich People. When we are pass'd *Tocat*, we hear no  
more of the *Curdes*, but enough of the *Turcmans*, that is to say, of another  
kind of Robbers more dangerous than the former, because the *Curdes* sleep  
in the Night, but the *Turcmans* rob both Night and Day. However we  
encamp'd without any fear in the Plain half a League below *Turcal*. The  
next Day we enter'd upon a very narrow Valley, bounded by a confi-  
derable Mountain, from whence we descended into another winding  
Valley, where our Caravan stopt. The whole Country is very pleasant,  
and cover'd with Woods, but the Pines and Oaks are smaller than in  
other Places. The River of *Tocat* runs towards the North at *Turcal*, and

throws itself into the *Casalmac* towards *Amasia*. We left it to the Right, to follow the Road to *Angora*, and met with nothing remarkable all the rest of our way to the City. We heard the Partridge, and Game of all sorts is there Plenty enough, as likewise in all parts of *Nasolia*.

THE next day we saw nothing but Oaks and Pines for nine Hours Journey, sometimes in small Valleys, and sometimes on Mountains of a considerable Height. We saw but one pretty large Plain, wherein is the Village *Geder*, upon a small River of the same Name. When we were past this Village, there was nothing but steep Rocks to the Right and Left, adorn'd with some Thickets.

THE 14th of *October* the Landskip was the same as the Day before, but our Journey was but of about five Hours. We encamp'd in a pleasant Plain near the Village of *Emar-Pacha*. All the Thistles were cover'd with a very pretty sort of small *Buccinum*, only one inch long, and three or four lines in diameter, almost cylindrical, greyish, turn'd like a Skrew in nine narrow Windings, and ending in an obtuse Point. The Mouth of this Shell is more remarkable than all the rest; it is turn'd to the right, two lines and a half long, pointed at bottom, rounding towards the top, and adorned with two or three Teeth. This Shell is common in the Isles of the *Archipelago*; and *Columna* has caus'd one to be engrav'd, which is very much like this we are speaking of. Tho it does not seem to be any thing extraordinary, that these Shells should have their Mouths turn'd to the right or left, yet it is very certain that the Author of Nature has made very few of these Shells with their Mouths and Windings turn'd to the right; and the Curious are very desirous of such. Among a great number of sorts of *Buccinum*, which I have in my Cabinet, there are not above three or four which have the Mouth and Winding turn'd in this manner; namely, the small one we have been speaking of, another kind of about two inches long, and one thick, of a shining yellow, or marbled with oblique tawny and yellowish Bands or Stripes, white round the Mouth. The most considerable is all tawny, five inches high, and two thick, with a Mouth which has no Border or Ledge; whereas the others have the Mouth rais'd with a sort of Border, and the Winding is eight or nine times round.



## *Journey to Tocat and Angora.*

331

Lett. IX.

THE 15th of October we travell'd thro horrid Defiles which run in-  
to a fine Plain. After eight Hours Journey, we encamp'd below *Sike*.  
The next Day we pitch'd our Tents near *Tekia*, another Village, four  
Hours from the former, and in the same Plain. All the Country is plea-  
sant, and well cultivated. The wild Pear-trees are cover'd over with  
Mistletoe; and I observ'd upon their Trunks, tho the Bark was hard,  
the first shootings of the Seed, which I had long sought, but could  
never find in *France*, where this Plant is so common. These Seeds,  
which are of the shape of a Heart, were out of their Cases, and stuck  
by their Clamminess to the Trunks and Branches of these Trees,  
when the Wind, or any other Cause shook them out. Each Seed was  
laid in such manner, that the Point of the Root began to pierce into the  
Bark, whilst the Eye of the Seed shot out and unfolded itself. All this  
confirm'd me in my Opinion, which I had mentioned concerning the  
Multiplication of Mistletoe, in my *History of Plants which grow about*  
*Paris*.

OUR Journey of the 17th of October was about twelve Hours. We  
pass'd this Day thro nothing but small Vales cover'd with Oaks and  
Pines. The next Day the Prospect was very different, for we travell'd  
nine Hours in a flat Country, meanly cultivated, without Trees or Bushes,  
with some small Risings full of fossile Salt. This Salt, which is chrystal-  
liz'd in Bottoms where the Rain-water stagnates, mixes with the Moi-  
sture of the Earth, and causes it to produce such Plants as love the Sea-  
side, such as the *Salt-wort* and *Limonium*. I observ'd the same thing upon  
the Mountain of *Cardonna*, situate on the Frontiers of *Catalonia* and *Ar-  
ragon*, which is nothing but a prodigious Mass of Salt.

THE 19th of October we quitted this Salt Country, to enter again  
into Valleys and Plains, cover'd with divers sorts of Oaks. We encam-  
ped near the Village of *Beglaise* after seven Hours Journey. The Route  
of the next Day was of twelve Hours, in Plains divided by small Hills,  
adorn'd with Woods of Oaks with Leaves like to ours, tho they don't  
grow much higher than our Underwoods. We this Day forded the River  
*Halys*, or the *Casilrimas* of the *Turks*, which turns its Course towards the  
North, by reason of a Mountain directly opposite to the great Road.  
The *Casilrimas* is not deep, but it seem'd as wide as the *Seine* at *Paris*;



## A VOYAGE into the Levant.

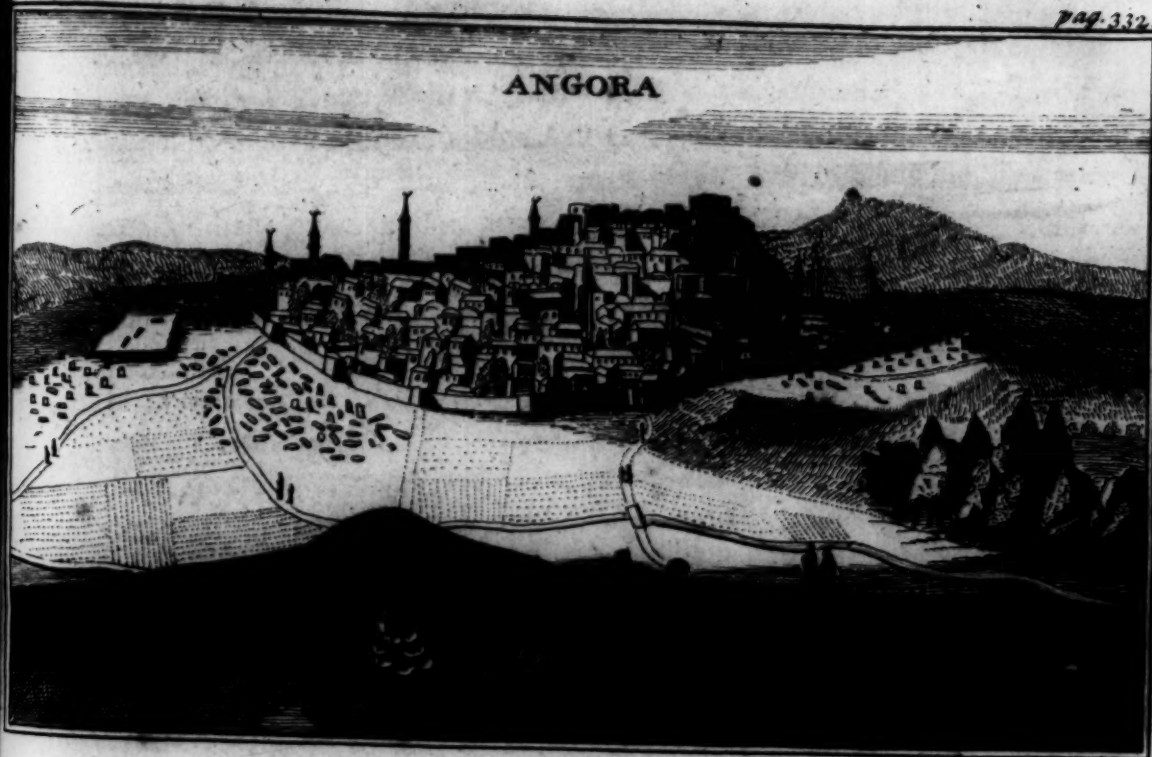
and they told us that it runs but one Day's Journey from *Cesarea*. From the top of this Mountain, we fell, as I may say, into a horrible Bottom, and stopp'd at the Village *Courbaga*. Hence the Country is very rugged and unpleasant, till within two Leagues of *Angora*. We arriv'd at this famous City the 22d of *October*, after four Hours Journey, thro' a Valley very well cultivated in many Places.

*ANGORA*, or *Angori*, as some pronounce it, which the *Turks* call *Engour*, delighted us more than any other City in the *Levant*. We imagin'd the Blood of those brave *Gauls*, who formerly possess'd the Country about *Toulouse*, and between the *Cevennes* and the *Pyrenées*, still ran in the Veins of the Inhabitants of this Place. Those generous *Gauls*, confin'd in their own Country too much for their Courage, set out to the number of thirty thousand Men, to go and make Conquests in the *Levant*, under the Conduct of many Commanders, of whom *Brennus* was Chief. Whilst this General rayag'd *Greece*, and plunder'd the Temple of *Delphos* of its immense Riches, twenty thousand Men of this Army march'd into *Thrace* with *Leonorius*, who, as a *Gaul*, doubtless call'd himself *Leonorix*; and I would willingly, to accommodate the Name to our Language, call *Leonor*. One might say the same of the other Chief who followed him: the *Latin* Authors call him *Lutarius*, from the Word *Lutarix*, which answers much better to our old *French* Terminations.

THESE two Chiefs subdued the whole Country to *Byzantium*, and went down to the *Hellespont*. Glad to find that *Asia* was not separated from *Europe* but by an Arm of the Sea, they sent to *Antipater*, who commanded on the Coast of *Asia*, and who might oppose their Passage. This Affair went on but slowly, and probably *Antipater* thought he could not well agree with such sort of Guests: the two Kings separated themselves. *Leonorius* return'd to *Byzantium*. *Lutarius* some time after receiv'd an Embassy from the *Macedonians*, sent by *Antipater* in two Ships and three Shallops. Whilst they observ'd the Troops of the *Gauls*, *Lutarius* lost no time, but pass'd them over into *Asia* Night and Day in those Vessels. *Leonorius* hastned into *Bithynia*, with his Forces, being invited thither by King *Nicomedes*, who made considerable Use of these two Bodies of *Gauls* against *Zipoetes*, who then possess'd Part of his Country.

THE

ANGORA







THE Gauls spread Terror all over Asia, even to Mount Taurus, as Lett. IX. we learn from *Titus Livy*, whom I follow close in this Expedition. Of the twenty thousand Gauls who went from Greece, there remain'd hardly more than half the Number; but all things gave way to their Valour, and they put the whole Country under Contribution. In fine, there being three sorts of Gauls among them, they divided their Conquests in such manner, that one sort fix'd upon the Coast of the Hellespont; another inhabited *Eolia* and *Ionia*; and the most famous, who were called *Tectosages*, penetrating further, extended themselves to the River *Halys*, one Day's Journey from *Angora*, which is the antient *Ancyra*. This River is represented upon a Medal of *Geta*, under the form of an old Man lying half along, holding a Reed in his right Hand. Thus our *Toulousians* possess'd *Phrygia* major to *Cappadocia* and *Paphlagonia*; and all the Country thro which they had spread themselves, was call'd *Galatia* or *Gallo-Grecia*, as much as to say, *Greece of the Gauls*. *Strabo* affirms, that they divided their Conquests into four Parts, that every one had its King and Officers Civil and Military; and above all, that they continued to do Justice in the midst of a Wood of Oaks, according to the Custom of their Ancestors: there was no want of this sort of Trees about *Ancyra*. *Pliny* makes mention of several People among the Gauls, who perhaps bore the Name of their Chiefs: it is probable they were only larger Divisions of the same People.

*MEMNON* reports, that the *Troemian Gauls* built the City of *Ancyra*, but I believe this Passage of that Author is corrupted in the Extract *Photius* has given us of it; for besides that they fix'd themselves upon the Coasts of *Phrygia*, *Pliny* says expressly, that *Ancyra* was the Work of the *Tectosages*. The following Inscription, which is upon a Column, set in the Wall of this City, between the *Smyrna* Gate and that of *Constantinople*, mentions only the *Tectosages*, and does them a great deal of Honour.

Η ΒΟΤΑΗ ΚΑΙ Ο ΔΗ-	Senatus Populusque
ΜΟΣ ΣΕΒΑΣΤΗ.	Sebastenorum
ΝΟΝ ΤΕΚΤΟΣΑ-	Tectosagum
ΤΟΝ ΕΤΙΜΗΣΕΝ	honoravit

M. KOK:

M. KOKKHION

M. Cocceium

ΑΛΕΞΑΝΔΡΟΝ ΤΟΝ

Alexandrum

ΕΑΤΤΟΝ ΠΟΛΙΤΗΝ

Civem suum

ΑΝΔΡΑ ΣΕΜΝΟΝ ΚΑΙ

virum honorabilem

ΤΟΝ ΗΘΟΝ ΚΟΣΜΙΟΝ

Et morum elegantia

ΤΗΤΙ ΔΟΚΙΜΟΤΑΤΟΝ.

Spectabilissimum.

MOREOVER, when *Manlius*, the Roman Consul, had defeated a Party of the *Gauls* at Mount *Olympus*, he came to attack the *Tectosages* at *Ancyra*. It is probable the *Tectosages* did only rebuild this City; for long before their coming into *Asia*, *Alexander* the Great gave Audience here to the Deputies from *Paphlagonia*. 'Tis surprizing that *Strabo*, who was of *Amasia*, has made no mention of *Ancyra* but only as a Castle of the *Gauls*, tho he liv'd under *Augustus*, to whom they consecrated in the middle of *Ancyra* that fine Building of Marble, which I shall speak of presently. Perhaps *Strabo* was not pleas'd with the *Gauls*, who, it may be, had us'd the Inhabitants of *Amasia* but ill. *Titus Livy* is more just to *Ancyra*, and calls it an *Illustrious City*.

OF all the Kings of *Asia*, *Attalus* was the only one who vigorously oppos'd the *Gauls* in their Enterprizes, and had the good Luck to beat them; but they supported themselves powerfully till the Defeat of *Antiochus* by *Scipio*. The *Gauls* made the best part of the Troops of this Prince, and flatter'd themselves that the *Romans* would not penetrate so far as into their Country: But the Consul *Manlius*, under pretence that they had assisted *Antiochus*, declared War against them, and defeated them at Mount *Olympus*. He penetrated even to *Ancyra*, which he took, according to *Zonaras*, and oblig'd them to accept of Peace upon his own Terms. The four Provinces of *Galatia* were reduc'd to three, says *Strabo*; afterwards to two; and then to one Kingdom, over which the *Romans* put *Deiotarus*: His Son *Amyntas* succeeded him. At length *Lelius Marcus* subdu'd *Galatia* under *Augustus*. It was reduced to a Province, and taken from *Pylmenes*, Son of *Amyntas*. The Name *Pylmenes* was so common to the Kings of *Paphlagonia*, that this Province was called *Pylmenia*. Thus ended the Empire of the *Galatians*, who had made even the Kings of *Syria* their Tributaries; without whom the Kings of

Asia



*Asia* could not make War, and who supported the Majesty of Kings, as Lett. IX. *Justin* expresses himself.

THE Emperor *Augustus* did, no doubt, beautify *Ancyra*, seeing *Tetzel* calls him the Founder of it; and it was probably in acknowledgment that the Inhabitants consecrated to him the greatest Monument ever yet in *Asia*. You shall judge, my Lord, of this Beauty of the Building by the Design of it, which you commanded me to take. It was all of white Marble, in large Pieces; and the Corners of the *Vestibulum*, which yet remain, are alternately of one Piece, returning with a Corner, in manner of a Square; the Sides or Legs of which are three or four feet long. These Stones are moreover cramp'd together with Pieces of Copper, as appears by the Hollows in which they lay. The chief Walls are still thirty or five and thirty feet high. The Front is entirely destroy'd; there remains only the Door by which they went out of the *Vestibulum* into the House. This Door, which is square, is twenty four feet high, and nine feet two inches wide; and its Posts, which are each of one Piece, are two feet three inches thick. On the side of this Door, which is full of Ornaments, was cut above seventeen hundred Years ago the Life of *Augustus* in fine *Latin*, and handsome Characters. The Inscription is in three Columns on the Right and Left: But besides the defac'd Letters, 'tis full of great Hollows, like those wherein they cast Bullets for Cannon. These Hollows, which have been made by the Peasants, to get out the Pieces of Copper with which the Stones were cramp'd together, have destroy'd half the Letters. The Facings of Stone are of an oblong Square, very near, jetting out one inch. Without reckoning the *Vestibulum*, this Building is within-side fifty two feet long, and thirty six and a half wide. There remain still three grated Windows of Marble, with great Squares, like those of our Windows. I don't know how these were furnish'd, whether with a transparent Stone, or with Glass.

ONE sees within the Circumference of this Building the Ruins of a poor Christian Church, near two or three sorry Houses, and some Cow-houses. This is what the Monument of *Ancyra* is come to; which was not a Temple of *Augustus*, but a Publick House, or *Prytaneum*, wherein they ate on the great Feasts of the publick Games, which were frequently celebrated in this Place, as appears by the Medals of *Nero*, *Caracalla*,

*Decius*,



ΠΥΘΙΑ,  
Pythia. A C.  
ΚΑΗΠΕΙΑ,  
Afclepiā. C O.  
ΤΗΡΕΙΑ,  
Soteria.  
ΙCΘΜΙΑ,  
Isthmia.

*Decius, Valerianus* the elder, *Gallienus*, and *Saloninus*. The Legends shew the Games wherein they exercis'd themselves.

WE might perhaps discover something more particular concerning this Edifice, if we could find out the meaning of divers *Greek* Incriptions which are cut on the out-side of the Walls; for this Building undoubtedly stood alone. At present we find these Incriptions in the Chimneys of several particular Houses, where they are cover'd with Soot. These Houses stand against the chief Wall on the Right.

THE Incription we mention'd above, which contains the Life of *Augustus*, is to be found in the *Monumentum Ancyranum Gronovii*, and in *Gruter*. *Leunclave* had it of *Clusius*, who, beside the great Knowledge he had in Plants, was well acquainted with Antiquity: And *Faustus Verantius*, who communicated this valuable Piece to *Clusius*, had it from his Uncle *Antonius Verantius*, Bishop of *Agria*, and Ambassador of *Ferdinand II.* to the Porte. This Prelate caus'd it to be transcrib'd as he pass'd by *Angora*. *Busbequius* took a Copy of it; and fancies the House we speak of was rather a *Prætorium*, than a House design'd for the Feasts of the publick Games.

WHAT we have been saying, sufficiently shews that *Ancyra* was one of the most illustrious Cities of the *Levant*. Its Inhabitants were the principal *Galatians*, whom *St. Paul* honour'd with an Epistle; and the Councils which have been there held, make it as considerable among Christians, as any other Things which have been there transacted. It appears by the Medals of *Ancyra*, that it supported its Honour under the *Roman* Emperors. There are some with the Heads of *Nero*, *Lucius*

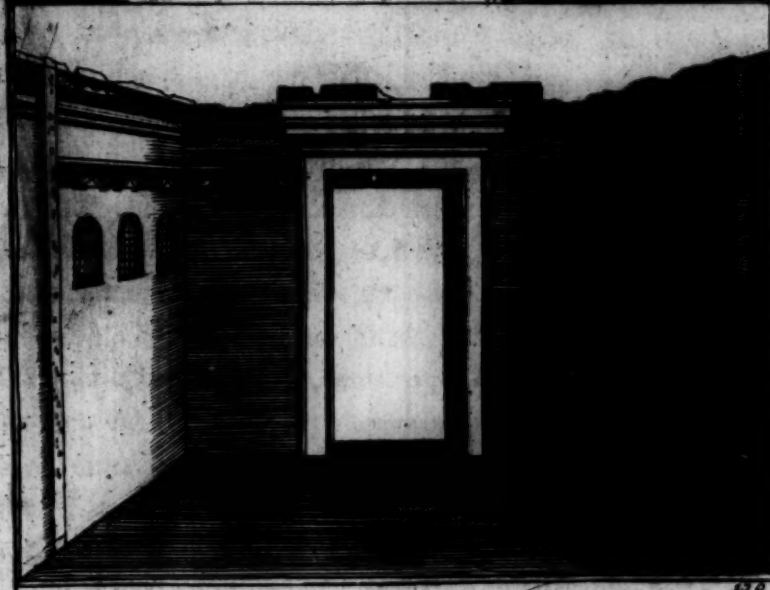
A Medal of  
*Caracalla*, the  
Legend where-  
of is AN-  
TONET-  
NIANHC  
ANKTPAC  
MHTPO.

It is an Escu-  
pious standing  
supported by  
Staff, round  
which a Ser-  
pents is twisted.

*Verus*, *Commodus*, *Caracalla*, *Geta*, *Decius*, *Valerianus*, *Gallienus*, *Saloninus*. *Ancyra* took the Name of *Antoniniana* in acknowledgement of the many Favours heap'd upon it by *Antoninus Caracalla*. It was declared the Metropolis, that is, the Capital of *Galatia*, under *Nero*, and has always preserv'd that Title. There is mention made of it on a Medal of *Antinous*, and of *Julius Saturninus* one of its Governors. He is nam'd in the following Incription, which is upon Marble set in the Walls of the City. *Gruter* gives it thus:



*Monumentum Ancyranum.*

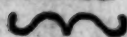




# Jourveyto Tocat and Angora. A

337

Let. IX.



ΑΓΑΘΗ ΤΥΧΗ

Η ΜΗΤΡΟΠΟΛΙΣ

ΙΟΤΑΙΟΝ

ΣΑΤΟΡΝΕΙΟΝ

ΤΟΝ ΗΓΕΜΟΝΑ

Pro salute Imperatorum

Bona fortuna

Metropolis

Juliana

Saturninium

Ducem

THE Name of Metropolis is also to be found upon a Tomb-stone in the Church-yard, belonging to the Christians within the City.

Α. ΟΥΛΑΤΙΟΝ ΡΟΤ

ΣΤΙΚΟΝ ΑΙΜΑΧΑΤΑΝ

ΝΟΝ ΠΡΕΣΒΕΥΕΤΑ

ΤΗΣ ΤΡΑΠΗΛΙΟΝ Η ΡΟΤ

ΑΗ ΚΑΙ ΑΝΘΟΣ ΤΗΣ ΜΗ

ΤΡΟΠΟΛΕΩΣ ΑΓΚΥΡ

ΡΑΣ ΤΟΝ ΕΛΤΙΟΝ

ΕΤΕΡΕΤΗΝ ΕΠΙΜΕ

ΑΟΤΜΕΝΟΥ ΚΑΙ ΤΟΤ

ΤΡΕΒΙΟΤΑΛΕΜΑΝΑΡΟΝ

Lucium Fulvium

Rusticum Emilianum

Legatione functum

ter Proconsulem

Senatus Populusque

metropoleos Ancyra

Benefactorem Juven;

Curante Trebit

Alexandro

For this An-  
drala.

THE following is cut in a Pedestal, which serves for a Trough in the Caravanera where we lodged. It received this Honorary Title, and the second time under Valerianus the elder. The Reverse of this

ΑΝΘΟΣ ΤΗΣ ΜΗΤΡΟΠΟΛΕΩΣ ΑΓΚΥΡ

ΡΑΣ ΤΟΝ ΕΛΤΙΟΝ

ΕΤΕΡΕΤΗΝ ΕΠΙΜΕ

ΑΟΤΜΕΝΟΥ ΚΑΙ ΤΟΤ

ΤΡΕΒΙΟΤΑΛΕΜΑΝΑΡΟΝ

ΑΝΘΟΣ ΤΗΣ ΜΗΤΡΟΠΟΛΕΩΣ ΑΓΚΥΡ

ΡΑΣ ΤΟΝ ΕΛΤΙΟΝ

ΕΤΕΡΕΤΗΝ ΕΠΙΜΕ

ΑΟΤΜΕΝΟΥ ΚΑΙ ΤΟΤ

ΤΡΕΒΙΟΤΑΛΕΜΑΝΑΡΟΝ

ΑΝΘΟΣ ΤΗΣ ΜΗΤΡΟΠΟΛΕΩΣ ΑΓΚΥΡ

ΡΑΣ ΤΟΝ ΕΛΤΙΟΝ

ΕΤΕΡΕΤΗΝ ΕΠΙΜΕ

ΑΟΤΜΕΝΟΥ ΚΑΙ ΤΟΤ

ΤΡΕΒΙΟΤΑΛΕΜΑΝΑΡΟΝ

ΑΝΘΟΣ ΤΗΣ ΜΗΤΡΟΠΟΛΕΩΣ ΑΓΚΥΡ

ΡΑΣ ΤΟΝ ΕΛΤΙΟΝ

ΕΤΕΡΕΤΗΝ ΕΠΙΜΕ

ΑΟΤΜΕΝΟΥ ΚΑΙ ΤΟΤ

Jovi Soli magno Sarapidi & ejusdem

Templi Diis; servatores Dioscuris \*

Vol. II.

Xx

Pro

Pro salute Imperatorum

Et victoria in parentate

M. Aurelii Antonini &amp; M. Aue-

lii Commodi &amp; pro universa

ipsorum domo &amp; pro Senatu

Populoque metropoleos Ancyra,

Apollonius Apollonii F.

THE Name of Metropolis is also to be found upon a Tomb-stone  
 THIS is found on the Walls of a square Tower, between the Gate  
 of the Gardens, and the Gate of Esset.

Candidianum,

Sacerdotum principem,

ex regibus ortam,

filiam Metropoleos,

Benefactorum Julii

Severus

Gracorum primi

ΚΑΡΑΚΑΛΙΑΝ  
 ΑΡΧΙΕΡΕΙΑΝ  
 ΑΠΟΓΟΝΟΝ ΒΑ  
 ΣΙΛΕΩΝ ΘΥΓΑ  
 ΤΕΡΑ ΤΗΣ ΜΗΤΡΟ  
 ΠΟΛΕΩΣ ΓΓΝΑΙ  
 ΚΑ ΤΟΤΑΙΟΥΤ  
 ΟΥΗΤΟΥΤΟΥΤ  
 ΤΟΤ ΤΟΝ ΕΛΛΗΝ  
 ΝΟΝ ΑΠΕΡΕΡΑ

ANKYPAC  
 MHT. B. N.  
 Ancyra Me-  
 tropolis bis  
 Neocora,

THE Legend of a Medal of the elder *Valerianus* notes that *Ancyra* was twice *Neocore*. It received this Honour the first time under *Caracalla*, and the second time under *Valerianus* the elder. The Reverse of this Medal represents three Urns, out of each of which spring two Palms.

THE *Greeks* call those *Neocores*, who have the Care of the Temples, common to a whole Province, and wherein they assembled on occasion of the publick Games. This Charge of *Neocore* answer'd almost to that of Churchwarden: But when afterwards they took to deifying of the Emperors, those Cities which asked Permission to prepare Temples in their Honour, were likewise called *Neocores*.

THE Situation of *Ancyra* in the middle of *Asia minor*, has frequently expos'd it to great Ravages. It was taken by the *Persians* in 611, in the time of *Heraclius*, and ruin'd in 1101, by that dreadful Army of *Normans* or *Lombards*, as *M. du Cange* will have it, commanded by

\* Alexiad.  
 lib. xi.  
 \* Notz in  
 Alexid.

\*

X X

Tzitas

Vol. II.



Terrus and the Count de S. Gilles, who was afterwards known by the Name of Raimond, Count of Toulouse and Provence, at the time when Baldwin, Brother of Godfrey of Bologna, was chosen King of Jerusalem. This Army, which consisted of an hundred thousand Foot, and fifty thousand Horse, after the Expedition of Angora, passed the River Halys; but was so beaten by the Mahometans, that the Generals found a great deal of difficulty to retire to Constantinople near Alexis Comnenus.

THE Tartars made themselves Masters of Angora in 1229. It was afterwards the chief Seat of the Ottomans; for Orthogul, Father of the famous Ottomans, settled himself here; and his Successor seized not only Galatia, but likewise Cappadocia and Pamphylia. Angora was fatal to the Ottomans, and the Battle which Tamerlane obtain'd there over Bajazet, had well nigh destroy'd their Empire. Bajazet, the haughtiest Man in the World, too confident in himself, left his Camp to go a hunting. Tamerlane, whose Troops began to want Water, laid hold on this Opportunity, and rendring himself Master of the small River which run between the two Armies, three Days after forc'd Bajazet to give him Battle, to prevent his Army from dying of Thirst. His Army was cut to pieces, and the Sultan taken Prisoner, the 7th of August, 1401. After the Retreat of Tamerlane, the Children of Bajazet retir'd whither they could. Mahomet secured to himself Galatia, which his Brother Efes had disputed with him: He made use of Temirte, an old Captain, who had serv'd under Bajazet; and Temirte overcame Efes at Angora, and caused his Head to be cut off.

ANGORA, at present, is one of the best Cities in Anatolia, and every where shews Marks of its antient Magnificence. One sees nothing in the Streets but Pillars and old Marbles; among which there is a Species of reddish Porphyry, mark'd with White, like that at Pennes, near Marseilles. One finds likewise at Angora some Pieces of red and white Jasper, with large Spots, like that of Languedoc. The greatest Part of the Pillars are smooth and cylindrical; some are channelled spirally; the most singular are oval, adorn'd with a Plate-band before and behind, which also runs all along the Pedestal and the Capital. They seem'd to me beautiful enough to be engrav'd: I think no Architect has spoken



of this Order. There is nothing so surprizing as the Steps of the Door of a Mosque: They are fourteen in Number, and consist only of Bases of Marble Pillars, plac'd one upon another. Tho at present the Houses are made of Clay, yet one sees in them oftentimes very fine Pieces of Marble.

THE Walls of the City are low, and furnish'd with very sorry Battlements. They have indifferently made use of Pillars, Architraves, Capitals, Bases, and other antient Pieces, intermingled with Masonry, to build the Wall, especially in the Towers and Gates, which nevertheless are not at all the more beautiful; for the Towers are square, and the Gates plain. Tho they have put many Pieces of Marble into this Wall with the Inscriptions inwards, there are however many whose Inscriptions may be read: They are mostly *Greek*, and some *Latin*, *Arabic*, or *Turkish*. The following Inscription is very near certain Lions of Marble, very much disfigur'd at the Port of *Kesaria*.

ΚΑΙΡΕ ΠΑΡΟΔΕΙΤΑ.

*Salve Viator.*

UNDERNEATH these Words is a Head in *Bas-relief*, of which we know nothing; but underneath are the following Words:

ΜΑΡΚΕΛΛΟΥ

*Marcellus*

ΣΤΡΑΤΟΝΕΙΚΗ

*Stratonice*

ΕΛΥΚΤΕΤΑΘΕ

*Dulcissime*

ΤΝ... ΜΝΗΜΗ

*Conjugi Memoria*

ΧΑΡΙΝ

*Causa*

AT the Port of the Gardens one reads the following Inscription:

ΑΓΛΘΗ ΤΤΧΗ

ΤΟΠΕΙΤΟΡΙΑΝΟΝ, ΕΠΙΤΡΟΠΟΝ ΤΩΝ ΚΤΕΛ

ΑΝ ΗΜΟΝ ΕΠΙ ΑΘΛΩΝ

ΤΟΝ ΑΛΚΑΙΟΝ ΚΑΙ ΣΕΜΝΟΝ Κ ΑΙΔΙΟΣ

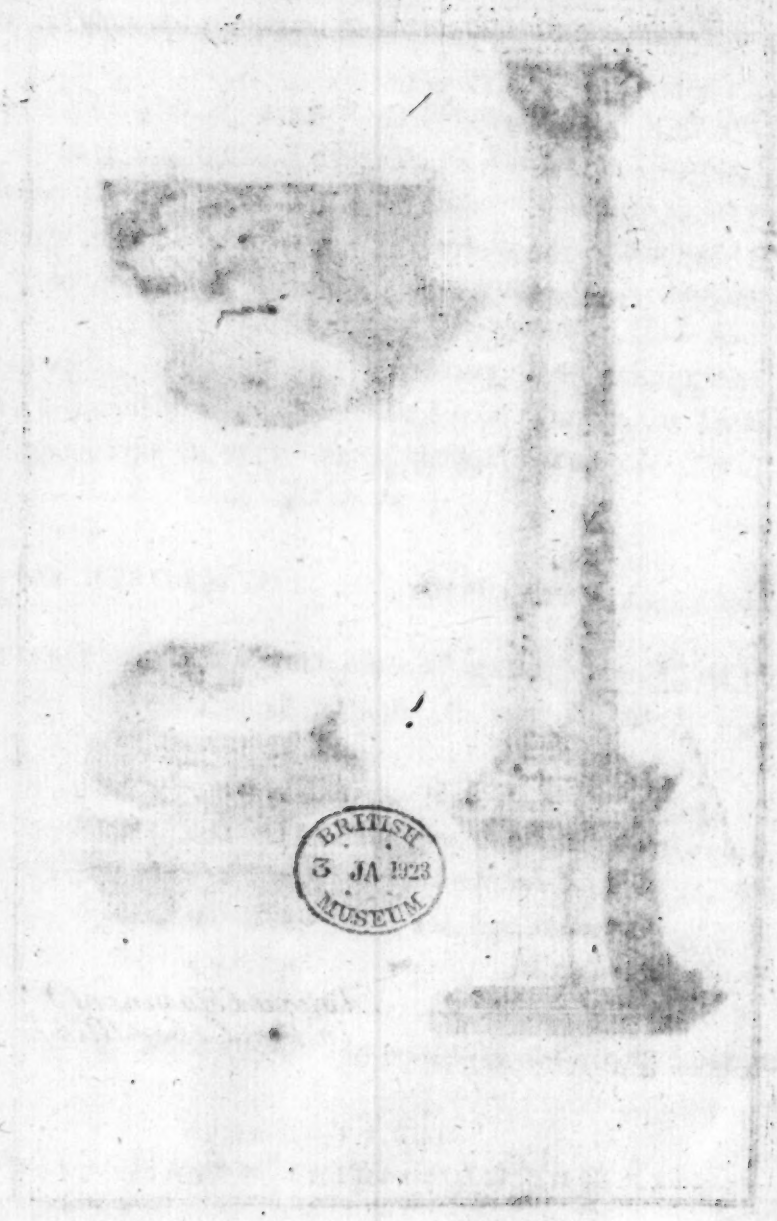
ΑΓΗΣΙΛΑΟΣ ΤΟΝ ΕΛΤΟΤ ΟΙΛΟΝ ΚΑΙ

ΕΤΕ...

*Bona*



*Antient Columns us'd  
in the Leber Asia.*



BRITISH  
3 JAN 1923  
MUSEUM





Bona fortuna NOTU

Tornitorianum curatorem Domi-

norum nostrorum . . . . .

justum & Illustrem, C. *Alis*

Agellans amicum suum &

beneficium.

—

WE read below the Tower, as we past to the Port of *Essex*, upon a Pillar work'd into the Wall, these following Words;

I M P I A S.

ET IMPRO . . . .

GALLIENO

THE rest is on that Part of the Pillar which is in the Wall.

THERE remain three Medals stamp'd with the Head of this Emperor, and with the Legend of *Ancyra*, wherein this City is called a Metropolis. The Reverse of the first represents three Urns with Palms; that of the second a Wolf, with *Romulus* and *Remus* sucking: On the third is the Figure of *Apollo* standing, and naked, holding in his Right-hand a Crown, and leaning his Left-Elbow on a Pillar, which has on it a Lyre. There is a fourth, in the King's Cabinet, with the same Reverse as the first; but the Legend expresses that the City is *Neocore* for the second time.

THE three Lions which are at the *Smyrna* Port are handsome enough. There is upon a Piece of a broken Architrave, which serves for the Lintel of a Door, the following imperfect Line, written in great Characters;

—

I WILL set down some other Inscriptions which are to be met with on the same Walls between the *Smyrna* Port, and that of *Constantinople*.

UPON



IN the same Place upon a Stone set in the Wall:

EUTYCHUS

NEREI

CAESARIS

AUG.

SER. VIC

FILIO.

THE Castle of Angora has a triple Enclosure, and the Walls are of large Pieces of white Marble, and a Stone much like to Porphyry. They suffer'd us to go all over it; and they carried us in the first Enclosure to an Armenian Church, built, as they pretend, under the Name of the Cross, twelve hundred Years ago. It is very small and dark, enlighten'd partly by a Window, which receives the Light only thro a great square piece of Marble like to Alabaster polish'd, and shining like Ifinglass; but it is dull within, and the Light which passes thro is sensibly reddish, and inclining to a Cornaline. The Sun did not shine on it when we observ'd it; it is perhaps of that sort of Marble, which Pliny calls *Sphingites*. This whole first Enclosure is full of Pedestals and Inscriptions; but what part of Angora is without them? A good Antiquary would find what would employ a whole Year to transcribe. We copied out the following.

THE Inscription, which mentions Julian the Apostate, is upon a Stone fix'd in the Wall and plaister'd, the Letters are very ill made.

DOMINO TOTIUS ORBIS

JULIANO AUGUSTO

EX OCEANO BRI

TANNICO VIS PER

BARBARAS GENTES

STRAGE RESISTENTI

UM



## A Voyage into the Levant

## UM PATEFACTIS—

IN the same Place upon a Stone set in the Wall:

EUTYCHUS

NERES

CAESARIS

AUG.

PROBABLY it was made at the time when this Emperor was at  
Ancyra.

UPON a Pedestal in the Enclosure of a Mosque of the same Castle:

Large Pieces of white Marble, and a Stone much like to Porphyry. They  
suffer'd us to go all over it; and they carried us in the front of the  
an ancient Church, under the archway, and under the archway, and under the  
twelve hundred Years old, and very small and dark, and very old, and very old,  
by a Window, and only one, and only one, and only one, and only one,  
of Marble like to Alabaster, and shining, and shining, and shining, and shining,  
and the light, and the light, and the light, and the light, and the light,  
clinging to a Cornice, and the Cornice, and the Cornice, and the Cornice,  
it is perhaps of white Marble, and the Cornice, and the Cornice, and the Cornice,  
This whole and the whole, and the whole, and the whole, and the whole,  
part of the whole, and the whole, and the whole, and the whole, and the whole,  
would employ a whole Year to transcribe. We copied the fol-

UPON a Pedestal in the Enclosure of the Castle:

ΑΠΟΛΛΩΝΙΟΣ ΕΥΤΥ

ΧΟΤ ΚΑΛΑΙΑ ΙΟΤ

ΑΙΤΤΗ ΣΤΕΒΙΟ Α

ΓΑΘΗ ΤΟΝ ΒΑΜΟΝ

ΚΑΙ ΤΗΝ ΟΣΤΟΗ

ΚΗΝ ΜΝΗΜΗΣ ΧΑ

ΡΙΝ ΑΝΕΣΤΗ

CEN.

Apollonius Euty-

chis F. Claudia Ju-

litta conjugii opti-

ma hanc aram

et hoc monumen-

tum memoria causa

posuit

UPON

# Journey to Tocat and Angora.

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Lett. IX.  
~

UPON another Pedestal in the same Castle:

ΑΡΧΗΣΑΝΙΑ  
ΚΑΙ ΑΣΤΥΝΟ.  
ΜΗΣ ΑΝΤΑΚΑΙ  
ΙΕΡΑΣΑΜΕΝΟΝ  
ΔΙΣ ΘΕΑΣ ΔΗΜΗ-  
ΤΡΟΣ ΤΙΜΗΘΕΝ  
ΤΑ ΕΝ ΕΚΚΛΗΣΙ-  
ΑΙΣ ΠΟΛΛΑΚ  
ΤΑΛΗ ΕΝΑΤΗ  
ΙΕΡΑ ΒΟΥΛΑΙΑ  
ΤΟΝ ΕΑΤΤΗΣ  
ΕΤΕΡΓΕΤΗΝ.

UPON a Stone of an antient Building, which the *Turks* call *Me-  
serefail*:

D. M.  
Q. AQUILIO LUCIO  
LEG. II AUG.  
SEVERIA MARTINV  
LA CONIUNX. ET  
AQUILIA SEVERINA  
FILIA ET HERES  
F. C.

IN the Chamber of a private Person who lodges in this House, on  
a Stone behind the Door:

G. Longino Pau-  
lino G. Longi-  
nus Sagaris, &  
G. Longinus  
Claudianus

Τ. ΛΟΝΓΕΙΝΩ ΠΑΥ-  
ΛΕΙΝΩ Γ. ΛΟΝΓΕΙ-  
ΝΟΣ ΣΑΓΑΡΙΣ, ΚΑΙ  
Γ. ΛΟΝΓΕΙΝΟΣ  
ΚΛΑΥΔΙΑΝΟΣ

## A VOTAGE into the Levant.

*Patri, me-  
morie causa.*

ΠΑΤΡΙ ΜΝΗ-  
ΜΗΣ ΧΑΡΙΝ.

IN the same Building, upon a Stone in the Wall:

*Flavio Sabi-*

*no genere Nico-  
mediensi, Filia*

*Cippum (supple. posuit)  
memoria causa.*

*Qui expilaverit*

*Sepulchrum dabit*

*ad fiscum denaria bis  
mille quingenta.*

ΦΑΛΟΤΙΩ ΣΑΒΕΙ

ΝΩ ΓΕΝΕΙ ΝΕΙΚΟ

ΜΗΔΕΙΗ ΘΤΓΑΤΗΡ

ΤΗΝ ΣΤΗΛΗΝ

ΜΝΕΙΑΣ ΧΑΡΙΝ.

ΟΣΑΝ Δ ΕΣΚΤΑΝΤΟ

ΜΝΗΜΑ ΔΩΣΕΙ ΕΙΣ

ΤΟΝ ΦΙΣΚΟΝ. Ε. Ϟ.

UPON three different Stones of the same Building:

D. M.

C. JUL. CANDIDO

P. P. LEG. XVII. GEM.

HEREDES EX TES

TAMENTO FECE

RUNT.

ΛΟΤΚΙΟΣ

ΣΕΡΗΝΙΑ ΣΤΗΝΙΣ

ΑΝΕΣΤΗΣΑ ΜΝΗ

ΜΗΣ ΧΑΡΙΝ

*Lucius*

*Severnia Conjugi*

*erexi, memoria*

*gratia, prospere*

*agite.*

D. M.

C. SECUNDI

NIO JULIANO

EQUITI LEG

XXII. P. P. AN

N XXXV. STIP. XV.

C. SERA.



# Journey to Tocot and Angora.

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Lett. IX.

C. SERANIVS VE:  
CTIVS SECVNDVS OTIS

HERES ET CONLEGA

THE Churchyard belonging to the Christians is so full of Greek and Latin Inscriptions, it can never be exhausted; but the greatest Part are Epitaphs of Persons, about whom we are not concern'd.

UPON a Tomb-Stone:

VENNONIA AETETE

CONJVGIMV

PIENTISSIMO FECIT.

UPON another Tomb-Stone:

Valens & San-  
batus propria ma-  
erant aram  
erexerunt memoria  
causa.

BATOS THE DIA MH

TPI ABCTHCAN TON

BOMON MNHMH

XAPIN.

For 78 1814.  
For 1815.

UPON another Tomb-Stone:

C. IVI' SENEIO

NEM: VE

PROC PROV: GA

LAT. ITEM VICEPRAE

SIDIS EJUSD. PROV.

ET PONTI

ZENO AUC CUB

TABULAR

Yy 2

PROV.

## A VOYAGE into the Levant.

PROV: EJUSD. PREPO  
SITO INCOMPARABILI

WITHOUT the City, about the Convent of St. Mary of the Armenians, among very fine antique Marble, Pillars, Architraves, Bases, Capitals, which are near the little River of Chibouboujou, are to be seen many Inscriptions; the most remarkable of which is this of M. Aurelius.

IMP. CAESARI  
M. AURELIO  
ANTONINO. IN  
VICTO. AVGVSTO  
PIO FELICI  
AEL. LYCINVS. V. L.  
DEVOTISSIMVS  
NVMINI EJVS.

PERHAPS the Bust which is near, is that of this Emperor. It is a Bust with a full Face, of two feet high, and twenty inches wide; but it has been very much abus'd. The Marble is grey, vein'd with white, as is likewise the Pedestal on which it stood.

HERE is an Inscription which we found upon another Pedestal, lying on a Tomb-stone near the Convent.

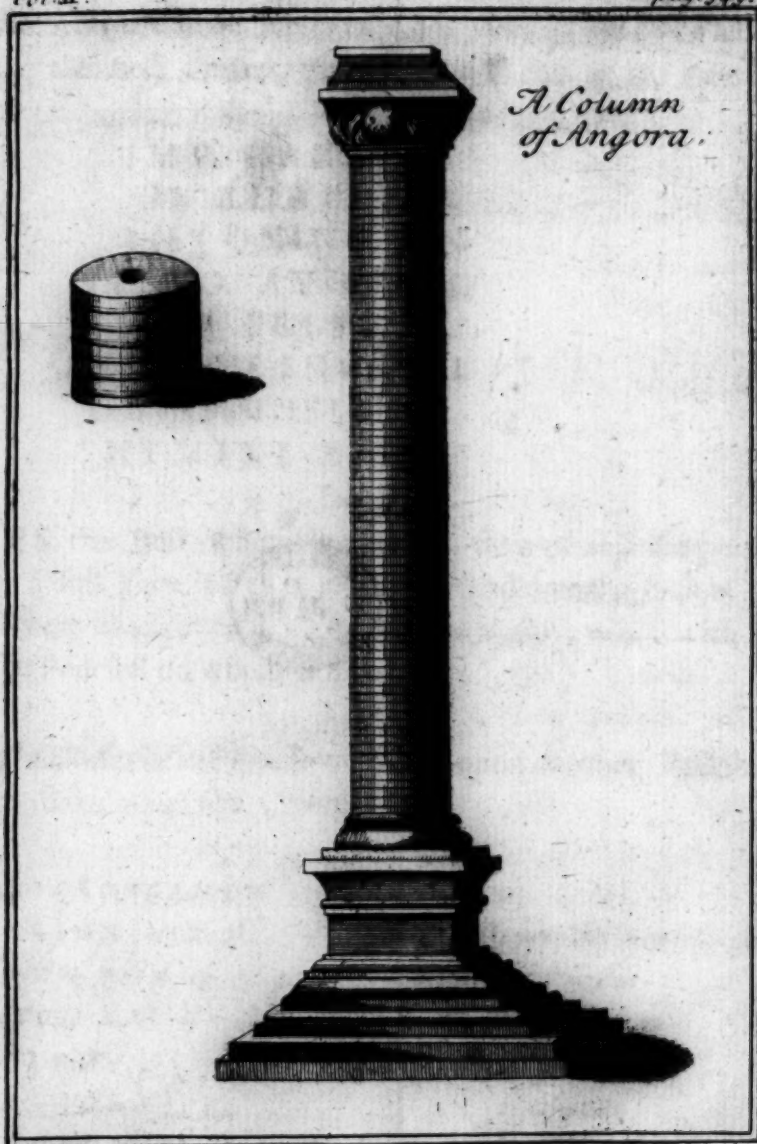
Γ. ΑΙΛ. ΦΛΑΟΥΙΑΝΟΝ  
ΣΟΥΛΠΙΚΙΟΝ ΔΙΣ Γ.  
ΑΛΤΑΡΧΗΝ ΤΟΝ Α  
ΓΝΟΤΑΤΟΝ ΚΑΙ ΔΙ  
ΚΑΙΟΤΑΤΟΝ  
ΦΛΑΟΥΙΑΝΟΝ  
ΕΥΤΥΧΗΝ  
ΤΟΝ ΓΑΤΕΤΤΑΤΟΝ  
ΠΑΤΡΟΝ Α  
ΔΙΕΤΤΤΧΙ.

Gaium Aelium Flavianum  
Sulpicius bis Galat-  
archen castissimum  
& justissimum  
Flavianus  
Eutyches  
Dulcissimum  
Patronum.

THESE







*A Column  
of Angora.*

**THESE** two modern Epitaphs are in the same Churchyard:

**HIC IACET INTERRATVS  
D. IOANNES ROOS  
SCOTVS QVI OBIIT IN AN  
GORA DIE 22 JUNII ANNO  
DOMINI M. DC. LXVIII.  
ETATIS SVÆ XXXV.  
ANNORVM  
HODIE MIHI: CRAS TIBI.**

**HIC IACET  
SAMVEL FARRINGTON  
ANGLVS, ACID WALLI  
FARRINGTON MERCA  
TORIS LONDINENSIS.  
FILIVS: OBDORMIVIT  
IN CHRISTO, ANNO  
ETATIS XXIII.  
SALVTIS MDCLX.**

**YOU** will find here, my Lord, the Design of a Pillar which is handsome enough, and is set up hard by the Monument of *Augustus*, with which I have had the honour to entertain you. This Pillar is made of fifteen or sixteen Pieces of white Marble, about twenty inches each in height; the Base and the Capital are of the same Stone. The Capital which is square, is adorn'd at each Corner with a Leaf of the *Acanthus*, and a kind of indifferent Escutcheon, whose Ornaments are effac'd: There is no Inscription on it. *The Turks* call this Pillar *The Maidens Minaret*, because they imagine it once supported a Maid's Tomb-stone.

**THE** Bassa of *Angora* has thirty or five and thirty Purfes Income. The Janizaries are there under the Command of a *Sardar*, but there are but about three hundred. They reckon there are in this City forty thousand Souls among the *Turks*, four or five thousand *Armenians*, and six hundred

*hundred Greeks. The Armenians there have seven Churches, without reckoning the Monastery of St. Mary. The Greeks have but one Church in this City, and one in the Castle.*

*ANGORA is four great days Journey from the Black Sea the shortest way. The Caravan from Angora to Smyrna is twenty days passing; and the antient City of Cotyaeum, which the Turks still call Cataya, is half way. The Caravans go from Angora to Prusa in ten days, from Angora to Kefaria in eight, from Angora to Sinope in ten, from Angora to Ismith, or the antient Nicomedia, in nine days; and from Angora to Assamboul in twelve or thirteen Days.* MYRORNA

*THEY breed the finest Goats in the World in the Champaign of Angora. They are of a dazzling white; and their Hair, which is fine as Silk, naturally curl'd in Locks of eight or nine inches long, is work'd up into the finest Stuffs, especially Camlet: but they don't suffer these Fleeces to be exported unspun, because the Country People gain their Livelihood thereby. Strabo seems to have spoken of these fine Goats: In the Neighbourhood of the River Halys, says he, they breed Sheep, whose Wool is very thick and soft; and besides, there are Goats, not to be met with any where else. However it be, these fine Goats are not to be seen only within four or five days Journey of Angora and Beibazar; their Young degenerate if they are carried farther. The Thred made of this Goat's Hair is sold from four Livres to twelve or fifteen Livres the Oque; there is some sold even for twenty or five and twenty Crowns the Oque, but this is only made up into Camlet for the Use of the Grand Signior's Seraglio. The Workmen of Angora use this Thred of Goat's Hair without mixture, whereas at Brussels they are oblig'd to mix Thred made of Wool, for what reason I know not. In England they mix up this Hair in their Perriwigs, but it must not be spun. In this consists the Riches of Angora; all the Inhabitants are employ'd in this Trade. 'Tis with reason that they prefer the Goat's Hair of Angora to that of Congna, which is the antient City of Iconium, where Cicero assembled the Roman Army; for the Goats of Congna are all either brown or black.*

*THE 2d of November we set out from Angora for Prusa or Brousse, as the Franks call it, accompanied only with one Turkish Carrier, and one Greek Servant who did not understand French, so that we were oblig'd*



*A Goat of Angora.*





lig'd to wait on our selves. We travell'd this Day but about four Hours, Lett. IX. in a fine flat Country well cultivated. We lay at *Soufons*, a sorry Village, where we join'd some Persons of *Kesaria*, who were going to *Prusa*. The 3<sup>d</sup> of *November* we travelled seven Hours on beautiful Plains, with only one small Hill, on this side of *Aias*, a pretty handsome City in a Bottom, whose Gardens are pleasant, and where there are a great many old Marbles. The next Day we arrived at *Beibazar* after nine Hours Journey.

*BEIBAZAR* is a small City built on three small Hills, pretty near equal to one another, in a close Valley. The Houses are of two Stories, nearly cover'd with Planks, but you are always going up and down. The River of *Beibazar* runs into the *Aiala*, after it has turn'd several Mills, and made fruitful many Parcels of Land, which are divided into Orchards and Kitchen-Gardens. Hence come those excellent Pears sold at *Constantinople*, by the name of *Angora Pears*: but they are very backward, and we had not the good Fortune to taste them. All this Country is dry and bare, except the Orchards. The Goats eat nothing but the young Shoots of Herbs; and perhaps 'tis this which, as *Busbequius* observes, contributes to the Conservation of the Beauty of their Hair, which is lost when they change their Climate and Pasture. The Goat-herds of *Beibazar* and *Angora* often comb them and wash them in the Brooks. This Country puts me in mind of the *Land without Wood* which *Titus Livy* speaks of, which can't be far from *Beibazar*, because the River *Sangaris* roll'd its Waters thither: they burn nothing but Cow-dung here, as well as in many other Parts of *Asia*.

WE left *Beibazar* the 6<sup>th</sup> of *November* about nine in the Morning, and about four in the Evening lodg'd in an old Building which was forsaken, and without a Covering: however, the Country is fine and well cultivated, but rais'd into several steep Hillocks. There we pass'd the River of *Aiala*, thro a deep Ford; its Waters overflow the Land when one pleases, but it is to raise excellent good Rice. It runs into the *Black Sea*, and we had encamp'd at the Mouth of it in our way to *Trebi-sond*.

WE took horse about Six in the Morning, and arriv'd the 7<sup>th</sup> of *November*, at half an hour after One, near the Town of *Kahe*, in a Kan with.



without Benches, or rather in a great Stable. The Country began to be rais'd into Mountains, cover'd with Pines and Oaks, which are never cut, and which are yet hardly higher than our Underwoods, the Land is so poor and unfruitful. The 8th we lay at *Caragamous*, after a Journey of ten Hours cross one of the finest Plains in *Asia*; but uncultivated, without Trees, very dry, tho marshy in some Places, and interspers'd with low small Hills. The old Marbles, which are in the Church-yards, plainly shew that there has been formerly some famous City: But how should we come at the Name of it, supposing it might be found upon some Inscription? For we did not stop there at all, and the Carriers thought of nothing but how to escape the Robbers.

THE 9th of *November* we pursu'd our Route for seven Hours on the same Plain. We discover'd there several Villages, whose Fields are water'd by a little River, which winds very agreeably. We stopp'd at *Mounptalat*, in a sorry Kan, instead of proceeding, as we hop'd to have done, to *Eskissar*, which is a League farther. All the Places which the Turks call *Eskissar* are remarkable for their Antiquity, as are likewise those the Greeks call *Paleocastron*, for both these Words signify *Old Castle*. They told us *Eskissar* was a tolerable good City, full of ancient Marbles: It is to the Left of the great Road to *Prusa*: Is it not the famous *Pessinunte*? Our Journey of the 10th of *November* was twelve Hours, among beautiful Plains, border'd with small Woods. We were pleasantly lodg'd at *Boutdout* in a Caravanfera cover'd with Lead, as was the Dome of the Mosque. The Church-yards abound with Pillars; and one sees nothing but old Marbles about the Town, but without Inscriptions. Our Journey the 11th of *November* was equal to that of the Day before. We retir'd at *Koursounou* into a tolerable good Caravanfera, on the other side of a small River. 'Tis a Country full of Woods, especially of Oaks. The 12th of *November* we arriv'd at *Acson*, which signifies a *white Water*. 'Tis a Village five Hours from *Prusa*, in a well-cultivated Plain, and well peopled: After which we met with nothing but Woods of great and small Oaks, of different Kinds. We had all this day Mount *Olympus* on the Left: It is a vast Range of Mountains, on the top of which is nothing to be seen but old Snow, in a very great quantity.



*A View of Prusa from y<sup>e</sup> Road to Angora.*





IT is a great while, my Lord, since I talk'd as a Botanist; though Lett. IX. we saw some very fine Plants after we left Tocat, intermix'd with most of those we had met with in *Armenia*, and many others not rare in *Europe*; As we drew near to Mount *Olympus*, we saw nothing but Oaks, Pines, Thyme of *Crete*, *Laudanum Cistus*, another fine Species of *Cistus*, which J. Bauhin calls the *Cistus of Crete with large Leaves*, which grows not only about *Montpellier*, but also the Abby of *Pontfreade*, and throughout *Roussillon*. *Cistus ledon* *Creticum latifolium*, J. B. C. Bauhin justly observes, that *Belonius* had found it upon Mount *Olympus*; but *Bauhin* confounds it with the *Laudanum Cistus*, which *Belonius* and *Prosper Alpinus* have mentioned. The Alder-Tree, Dwarf-Elder, the Male and Female *Cornel-Tree*, Fox-gloves, with a Flower of a rusty Colour, *Piss-aheds*, *Succory*, *Knee-holm*, Brambles, are common in the Neighbourhood of Mount *Olympus*. But what a Number of rare Things are there besides these? I must reserve them for the *History of the Plants in the Levant*, which I hope to write.

AT length we arriv'd at *Prusa*, after a Journey of five Hours thro' Defiles cover'd with Woods, which abut upon this fine Plain to the North of Mount *Olympus*. We began to see there Plants and Chestnut-Trees as tall as the Fir-Trees upon the Mountain. It's true, the Lands are in some measure incommoded by the Stones which the Waters carry down; but in proportion as we approach to *Prusa*, the Fields are cover'd with Mulberry-Trees and Vineyards. Most of the Mulberry-Trees are low, and, as it were, planted in Nurseries. The largest are set one near another, and form small Forests, divided by large Thorn-bushes; among which grows a Species of *Apocyn*, which not only twines along the Hedges, but also creeps up the highest Trees. In our Approach to *Prusa*, on the side of *Angora*, we could see but a part of the City thro' the Woods of high Trees. The finest part of it, which is the Seraglio-Quarter, does not appear, which is the reason that I have the Honour to send you two different Plans: The first design'd to the North-East, on the Way from *Angora*; the other on the side of the Baths, to the North-North-West.

*PRUSA*, the Capital of ancient *Bithynia*, is the biggest and most magnificent City in *Asia*. This extends it self West to East, at the foot of the first small Hills of Mount *Olympus*, of an admirable Verdure.

These Hills are, as we may say, so many Steps up to that famous Mountain. On the North-side, the City stands upon the Edge of a large fine Plain, full of Mulberry and Fruit-Trees. It seems as if *Prusa* was made purposely for *Turks*; for Mount *Olympus* sends out so many Springs, that every House has its own Fountains: I never saw a City which had so many, except *Granada* in *Spain*. The most considerable Spring of *Prusa* is to the South-West near a small Mosque. This Spring, which sends out a Stream as big as a Man's Body, runs in a Channel of Marble, and so spreads it self over the City. They say there are above three hundred *Minarets* there. The Mosques are very fine; for the most part cover'd with Lead, adorn'd with Domes; as are likewise the Caravanseras. On the other side the *Jews-Synagog*, to the Left-hand as you go to the Baths, is a Royal Mosque, in the Court whereof are the *Mausolea* of some of the Sultans, in certain Chappels strongly built, and separated from one another. We could meet with no body who was able to give us the Names of these Sultans. *Leunclavius* may be consulted on this Point, who has written a very handsome Treatise concerning the Tombs of the Sultans.

\* *Libisinarus*  
Index *Osma-*  
*nidarum*.  
*Francofurti*,  
1591.

\* *Leuncl. Hist.*  
*Musulm.*  
*lib. 5.*

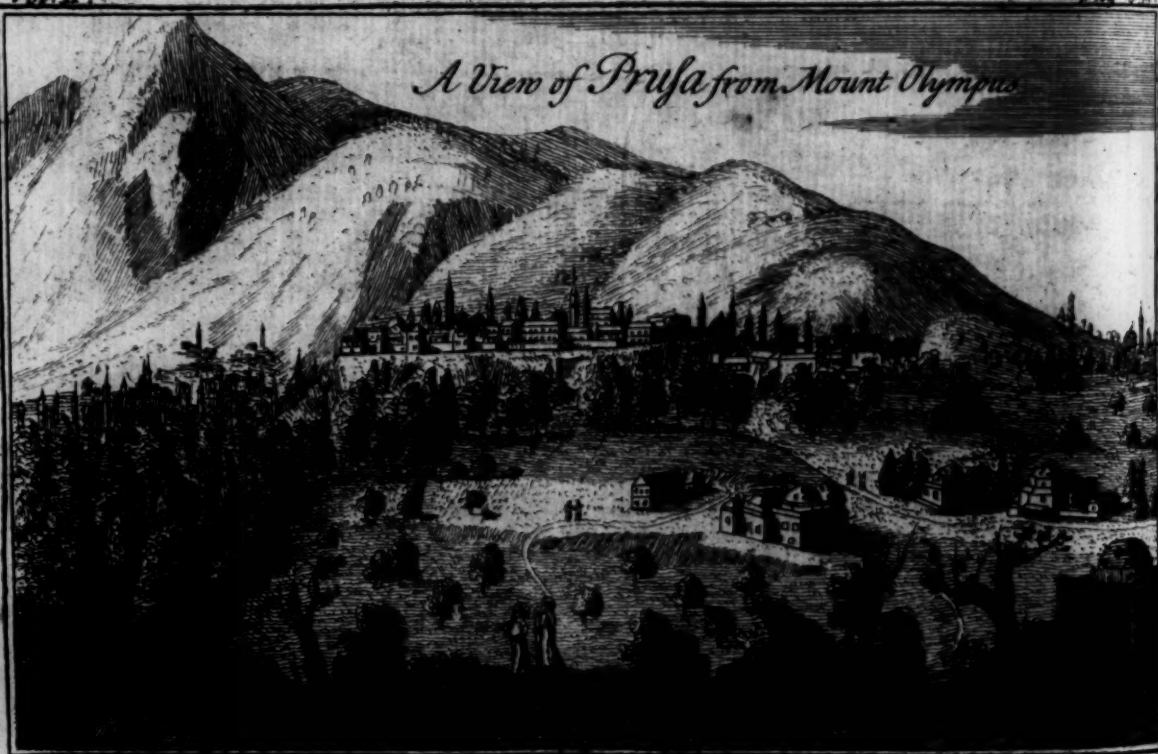
THE new *Seraglio* is upon a steep Hill in the same Quarter: 'Tis the Work of *Mahomet IV.* for the old *Seraglio* was built in the Time of *Amurat*, or *Mourat I.* The Caravanseras of this City are fine and commodious. The *Bezesheim* is a great House well built, wherein are many Warehouses and Shops, like those of the *Palais* at *Paris*, and there are all the Commodities of the *Levant* to be found, besides those which are work'd up in this City. They use here not only the Silk of the Country, which is reckon'd the best in *Turky*, but likewise that of *Perfia*, which is not so dear, nor much esteem'd. The Silk of *Prusa* is worth fourteen or fifteen *Piasters* the *Oque* and half. All these Silks are well wrought; for it must be own'd that the best Workmen of all *Turky* are at *Prusa*; and that they imitate mighty well the Tapestries which are sent thither from *France* or *Italy*.

THE City is also very pleasant, well pav'd, neat, especially in the *Bazaar* Quarter. They drink good Wine there at three *Parats* the *Oque*. Bread and Salt are very cheap. Butchers Meat is good. They have excellent Trouts, and good Barbel. The Carp are of a surprizing Beauty and

Large-





*A View of Prusa from Mount Olympus*

Largenels, but unlayoury and soft, which way soever they are dress'd. In coming from Angora to Prusa, we pass'd a fine River by a Bridge, which was pretty well built: This River runs afterwards into the Valley of Oaks, on the South-side. I believe it is the *Zoufer*, which passes towards *Montania*. There are in *Prusa* ten or twelve thousand Families of *Turks*, which make above forty thousand Souls, reckoning but four Persons to a Family. They reckon four hundred Houses or Families of *Jews*, five hundred of *Armenians*, and three hundred Families of *Greeks*. And yet this City did not seem to us well peopled; and its Circumference is not above three Miles about. The Walls are half ruin'd, and were never good, tho they were fortified by square Towers. We found there neither old Marbles, nor Inscriptions. Indeed we saw but little Signs of Antiquity in the City, because it has been rebuilt many times. Its Situation is not so advantageous as it seems; for it is commanded by some Hills towards the side of Mount *Olympus*. None but *Mussulmans* are permitted to dwell in the City. The Suburbs, which are vastly larger, finer, and better peopled, are fill'd with *Jews*, *Armenians*, and *Greeks*. The Plane-Trees there are of a surprizing Beauty, and make the Landskip admirable, intermingled with Houses, whose Terraces have a charming View.

THE Tombs of *Orcan*, his Wife, and Children, are in a *Greek Church*, cover'd like a Mosque, which is neither large nor beautiful. At the Entrance are two great Pillars of Marble, and at the farther end four small ones, which inclose the Quire the *Turks* have not meddled with: So that their Bases are not in the place of their Capitals, and the Capitals in the place of their Bases, as *Messieurs Spon* and *Wheeler* have written. The Quire, tho cover'd with Marble, was never beautiful: The Stone is of a dirty white, dull, and green in some places. The Sanctuary remains still, with four Steps into it. They shew Strangers, in the Porch of the Mosque, *Orcan's* pretended Drum, which is three times as big as the common Drums. When it is jogg'd, it makes a great Noise, by means of certain Balls of Wood, or some other Matter, which make it sound, to the great astonishment of the People of the Country. The Chapelet of this Sultan is also in the same place; the Beads of it are of Jet, and as big as a Walnut. There remains still at the Door of the Mosque a piece of Marble,

on which was read formerly a *Greek* Inscription, but at present it can't be understood. Besides the Mosques I have spoken of, there are in *Prusa* many Colleges of Royal Institution, where the Scholars are maintain'd and taught *gratis* the *Arabick* Tongue, and the Knowledge of the *Alcoran*. They are distinguish'd by the white Sells of their Turbants, which form a great Knot as big as the Fist, made up like Stars. In a *Turkish* Chappel near the City they keep an old very large Sword, which they pretend was *Roland's* Sword. The Chappel stands upon an Eminence on the South-West side.

THERE is a *Bassa* in *Prusa*; an *Aga-Janizary*, who commands about two hundred and fifty *Janizaries*; and a *Moula*, or great *Cadi*, who is the most powerful Officer in the City. When we were there, it was the Son of the *Mufti* of *Constantinople* who had this Post; and at the same time he had the Reversion of the Charge of *Mufti*, which is a Thing without Example in *Turky*. A little time after he follow'd the Fortune of his Father: The Son was not only stripp'd of all his Goods and Honours, but was likewise put to death at the same time when his Father was drawn upon a Hurdle at *Adrianople*.

THE *Armenians* have but one Church in *Prusa*: The *Greeks* have three. The *Jews* have four Synagogues. We were surpriz'd, as we were walking about the City, to hear them speak as good *Spanish* there as at *Madrid*. The *Jews*, to whom I address'd my self, told me that they always preserv'd their natural Tongue ever since their Fathers retir'd out of *Granada* into *Asia*. It's true, they have chose the City which in all the World most resembles *Granada* for Situation and Fountains, as I have said before.

THE 21<sup>st</sup> of *November* we set out at Seven in the Morning, to go to see Mount *Olympus*, the Ascent of which is easy enough: But after three Hours riding, we saw nothing but *Fir-Trees* and *Snow*; so that about Eleven of the clock we were oblig'd to stop near a small Lake, in a very high Place. To go from thence to the top of the Mountain which is one of the biggest in *Asia*, and like the *Alps* or *Pyrenees*, the *Snows* must be melted, and we must travel a whole Day. The Season did not permit us to see any of the more curious Plants. The *Beeches*, *Yoke-Elms*, *Asps*, *Small-Nuts*, are common enough here. The *Firs* don't



don't differ from ours; for we examin'd nicely their Leaves and Fruits. Lett. IX.  
 After all, we were not well satisfied with our herborizing, tho we had observ'd some singular Plants among many others which are common in the Mountains of *Europe*. 'Twas near this Mountain that our poor *Gauls* were defeated by *Manlius*, who, under pretence that they had fallen in with *Antiochus*, was resolv'd to be reveng'd of them for the Mischief their Fathers had brought upon *Italy*.

THE 23d of *November* we went to see the new Baths of *Capliza*, a Mile to the North-North-West of the City, to the Right of the Road to *Montania*. The *Turks* call them *Jani-Capliza*, that is to say, *New-Baths*. They are two Buildings near one another; the biggest of which is magnificent, and has four great Domes cover'd with Lead, bor'd like a Skimmer, if I may use that Comparison; and all the Holes of these Domes are clos'd with Glas-Bells, like those the Gardiners use to cover Melons withal. All the Rooms of this Bath are paved with Marble: The first is very large, and, as it were, divided into two by a Gothick Arch. The Middle of this Room is taken up by a fine Fountain with many Pipes of cold Water; and round the Walls is a Bench of two feet high, cover'd with Mats, upon which they undress themselves. To the Right are the Rooms wherein they bathe, enlighthned by Domes pierc'd in the same manner as the larger ones. In these Apartments they mix the Springs of hot Water with those of the cold. The Reserver, which is of Marble, wherein they bathe, and swim if they please, is in the farthermost Room. They smoke in this House, and drink Coffee and Sherbet: This last is only iced Water, wherein they steep a certain Confection of Grapes or Raisins. This Bath is only for the Men. The Women bathe in the other; but it is not so fine. The Domes are small, and cover'd with that sort of hollow Tiles which at *Paris* we call *Fequieres*.

THE Springs of hot Water run in the Road between the two Baths: Their Heat is so great, that Eggs will become like those that are soft-boil'd in ten or twelve Minutes, and quite hard in less than twenty; so that one can't bear one's Finger in it. The Water, which is sweet, or rather insipid, smells a little copperish: It smokes continually. The Sides of the Canals are of a rusty Colour; and the Vapour of these Waters smells.

\* Leuncl. Ind.  
Libitin.

Smells like addled Eggs. These Baths are on a small Hill, which rises it self upon the large Plain of *Prusa*. Upon the Rising between the Road to *Montania* and *Smyrna*, there are two other Baths; one of which is called *Cachuyeli*, because its Waters smell of Sulphur. 'Twas the *Bassa Rastom*, Son-in-Law to *Solyman II.* who caused it to be built.

\* Leuncl. Hist.  
Musul. lib. v.  
in Murat  
Chan Gasi.

TWO Miles from *Prusa*, and one from the New Baths, in the Road from *Smyrna* to the City *Cechirge*, are the ancient Baths of *Capliza*, which the *Turks* calls *Eski-Capliza*. Doctor *Mark Anthony Cerci* accompanied us thither, and caused us to observe that there was in this Place a fine *Imaret*. 'Twas undoubtedly that which was founded by *Mourat I.*

\* De admini-  
stra. Imp.  
cap. 50.  
Ta. N. 10  
Περὶ τῆς βα-  
σιλικῆς ἀρχῆς.  
\* Stephan.  
ad vocem  
Βασιλῆως.

The Waters of Old *Capliza* are very hot. And tho this Building be much like that of the New Baths, and by consequence not old, it is very probable that these are the Royal Hot Waters us'd by the ancient *Greeks* in the flourishing Time of that Empire, which are mention'd by *Constantine* and *Stephen of Byzantium*. *Mahomet I.* caused them to be repair'd, and put into the Condition in which they now are. Besides this great Bath, there is a smaller one in the same Village, which the *Turks* frequent likewise; where they cause themselves to be pumped. The Waters of both the Old and New Baths make Oil of Tartar white; but make no Alteration upon blue Paper.

WE were acquainted with two Botanists at *Prusa*, one an *Emir*, the other an *Armenian*, who went for great Doctors. They furnish'd us with the Root of the true *Black Hellebore* of the Antients, in what quantity we would, to make an Extract. 'Tis the same Species with that of the *Anticyres*, and the Coasts of the *Black-Sea*. This Plant, which the *Turks* call *Zopleme*, and which is very common at the foot of *Mount Olympus*, has for its Root a Stump about the bigness of the Thumb, lying along, three or four inches in length, hard, woody, divided into several Roots, smaller and wreath'd. All these Parts put forth Shoots of two or three inches long, ending in reddish Eyes, or Buds: But the Stump and the Subdivisions are blackish without, and whitish within. The Fibres which accompany them are bushy, eight or ten inches long, from one to two lines thick, little or nothing hairy. The oldest are black without, the others brown; the new ones white: One and t'other are of a brittle Flesh or Substance, without Sharpness or Smell; and a reddish Nerve



run through them. They smell like Bacon, when it's boiled in Lett. IX.  
Water.

**OUT** of twenty five Pounds of the Root, we drew two Pounds and a half of an Extract, brown, very bitter, and resinous. It purges taken alone, from twenty Grains to half a Gros. Three *Armenians*, to whom we gave it, all complained they were much troubled with *Nausea*, Gripping of the Guts, Heats, a Sharpness in the Stomach, along the *Oesophagus*, in the Throat and Fundament; of Cramps, Convulsive Motions, join'd with violent shooting Pains in the Head, which also return'd again some Days after. So that we abated one half of our Esteem for this great Remedy. As for the Roots, they must be us'd as those of our *Hellebore*, boiling them to the quantity of a Gros, or a Gros and a half, in Milk, letting them infuse the whole Night, warming the Milk in the Morning the next Day, and straining it through a Cloth.

The *Turks* ascribe great Virtues to this Plant; but we could not learn them. *M. Anthony Cerci*, who has practis'd Physick a great while at *Constantinople*, *Cutaye*, and *Prusa*, told us he never us'd it, because of the Accidents which it brings upon sick People. He inform'd us that they gather'd *Gum-Adragant* at *Caraisfar*, or *Black-Castle*, four Days Journey from *Prusa*. Tho he be a Man of Parts, he has no Taste for Antiquity. He laugh'd at us when we talk'd of beautiful *Greece*, and refer'd us to *Nice* and *Cutaye*. *Nice* is but one Day's Journey from *Prusa*, but on the other side of a Mountain, which is infested with Robbers to such a degree, that there is no passing without a strong Guard. *Cutaye* is but three Days Journey from *Prusa*. The *Bassa* who commands there is accused of having an Understanding with the Robbers, and of having considerable Fees of them. The Caravans are five Days going from *Cutaye* to *Prusa*: It is their Way from *Satalia*, or *Attalia*, an antient City of *Caramania*. They go from *Prusa* to *Montania* in four Hours, and from *Montania* to *Constantinople* by Water in one Morning: So that there needs but one Day to go from *Prusa* to *Constantinople*. On horseback they are three Days going from *Prusa* to *Scutari*. Mount *Olympus* is called by the *Turks* *Anatolai-Dag*: The *Greeks* formerly call'd it the Mountain of the *Caloyers*, because a great many had retir'd thither for Solitude.



THE Name of *Prusa*, and the Situation at the foot of Mount *Olympus*, leave no room to doubt but this is the City they antiently call'd *Πρωσα*, built by *Hannibal*, according to *Pliny*, or rather by *Prusias*, King of *Bithynia*; who made War with *Crasus* and *Cyrus*, according to *Strabo*, and his Copyer *Stephen of Byzantium*. It must be older still, if it be true that *Ajax* stabb'd himself here with his Sword, as is represented on a Medal of *Caracalla*. 'Tis surprizing that *Livy*, who has so well describ'd the Neighbourhood of Mount *Olympus*, where the *Gauls* were defeated by *Manlius*, has not mention'd this Place. After *Lucullus* had beaten *Mithridates* at *Cyzicus*, *Triarius* came to besiege *Prusa*, and took it. The Medals of this City, stamp'd with the Heads of the Roman Emperors, shew that it was very faithful to them. The Greek Emperors did not enjoy it so quietly. The *Mahometans* plunder'd and ruin'd it under *Alexis Comnenius*. The Emperor *Andronicus Comnenius*, as *Nicetas* affirms, caus'd it to be sack'd, on occasion of a Revolt there begun. After the taking of *Constantinople* by the Earl of *Flanders*, *Theodorus Lascaris*, Despot of *Romania*, got possession of *Prusa*, by the help of the Sultan of *Iconium*, under pretext of keeping the Places in *Asia* for his Father-in-Law *Alexis Comnenius*, surnam'd *Andronicus*. *Prusa* was besieg'd by *Bern de Bracheux*, who had put to flight the Troops of *Theodorus Lascaris*. The Citizens made a brave Resistance, and the *Latins* were oblig'd to raise the Siege, and the City remain'd to *Lascaris* by the Peace made in 1214, with *Henry II.* Emperor of *Constantinople*, and Brother of *Baldwin*.

*P R U S A* was the second Seat of the *Ottoman Empire* in *Asia*, for it must be acknowledg'd that *Angora* was the first place where the *Turks* fix'd themselves: they made themselves Masters of *Prusa* by Famine, and the Negligence of the Greek Emperors. The illustrious *Othoman*, who may be compar'd to the greatest Heroes of Antiquity, block'd up the City by two Forts, which hindred their receiving any Provisions. One was at the old Baths of *Capliza*, with a strong Garison of chosen Men, under the Command of his Brother *Actemur*, a great Warriour. The other, which was upon one of the Hills of Mount *Olympus*, which divid-ed the City, was called the Fort of *Balabansouc*: it was commanded by a General Officer of great Reputation. As *Prusa* was continually more

\*

and

and more press'd with the Scarcity of Provisions, *Oshoman*, who was Lett. IX. kept in his Bed by the Gout, order'd his Son *Orcan* to carry on the Siege. Others affirm that he was there in Person. Be that as it will, *Beroses*, the Governour of the Place, made as honourable a Capitulation as he could, in the Year 1327. *Calvisius* places the Taking of *Prusa* in the Year 1326.

AFTER the Defeat of *Bajazet*, *Tamerlane* came to *Prusa*, where he found the Treasures this Emperor had heap'd up, and which he had wrested from the other Princes his Neighbours. They measur'd, as *Ducas* says, the Precious Stones and Pearls by Bushels. But when *Tamerlane* went down towards *Babylon*, Sultan *Mahomet*, Son of *Bajazet*, who reign'd afterwards under the Name of *Mahomet* I. took possession of *Prusa*, tho he had fix'd the Seat of his State at *Tocat*. *Isa-beg*, one of his Brothers, came before the City; but the Inhabitants abandon'd it, and retir'd to the Castle, and there defended themselves with a great deal of Resolution, infomuch that *Isa-beg*, not being able to take the Place, burn'd and raz'd the City. It was rebuilt some time after by *Mahomet*, who bear his Brother's Forces. It seems as if this Place was design'd to hold the *Ottomans* in play. *Solyman*, who was one of the Sons of *Bajazet*, seiz'd the Castle of *Prusa*, by means of a forg'd Letter, which he caus'd to be deliver'd to the Governour, in the Name of his Brother *Mahomet*, wherein he orders him to deliver the Castle to *Solyman*; but *Mahomet* recover'd it again by means of the same Governour, who, thro Remorse of Conscience that he should be so deceiv'd, gave it up to its former Master, when *Solyman* was oblig'd to go into *Europe* to defend his Dominions, which another of his Brothers had invaded: and by a very extraordinary Misfortune this Place, which did not expect to change its Master, saw itself again expos'd to the Insults of *Caraman*, Sultan of *Iconium*, who had taken and plunder'd it in 1413. He took up the Bones of *Bajazet*, and burned them, in revenge that this Emperor had caus'd his Father's Head to be cut off. *Leunclave* adds, that *Caraman* burnt *Prusa* in 1415.

AFTER the Death of *Mahomet* I. his Son *Murat*, or *Amurat* II. who resided at *Amasia*, came to *Prusa*, to cause himself to be declar'd Emperor. We read in the *Annals of the Sultans*, that there was so great a

Fire at *Prusa* in 1400, that the twenty five Regions of it were consumed: and by this we know that it was divided into many Regions or Quarters. *Zizime*, that illustrious Ottoman Prince, Son of *Mahomet II.* disputing the Empire with his Brother *Bajazet*, seiz'd on the City of *Prusa*, to secure *Anatolia*: but being beaten twice by *Achmet*, *Bajazet's* General, he was forc'd to retire to the great Master of *Rhodes*. 'Twas the same *Zizime*, who came into *Italy* to Pope *Innocent IV.* and died at *Terracina*, as he accompanied *Charles VIII.* in his Voyage to *Naples*.

I am, My Lord, &c.



LET



## LETTER X.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

My Lord,

**I**N the Uncertainty under which we were, whether it was safer from Robbers to travel the great Road to *Constantinople*, or take the Route to *Smyrna*; we at last chose to go to *Smyrna*, in hopes not only of finding more rare Plants than we had met with upon the *Black Sea*, but likewise of approaching to *Syria*, whose Borders we intended to see.

WE set out therefore the 8th of *November* from *Prusa* for *Smyrna*, and lay at *Tarrali*, a Village three hours and a half from *Prusa*. We pass'd by *Cuthirge*, where are the antient Baths of *Capliza*, and from thence over the Bridge of the *Loufer* or *Merapti*, a small River which comes from Mount *Olympus*, and runs into the Sea near *Montania*. The Trouts of the *Loufer* are excellent; and all the Country is fine and well cultivated. To the Left runs a Chain of Hills, on which stands *Phissar*, a considerable Borough, inhabited by *Greeks*; who for the Pleasure of being alone, without any Mixture of *Turks*, pay a double Capitation, and fee but once in a Year a *Cadi-Itinerant*.

THE 9th of *December*, after a Journey of nine Hours, we began to discover the Lake of *Aboullona*, which is five and twenty Miles about, and seven or eight Miles wide in some Places, sprinkled with several Isles and some Peninsulas; 'tis properly the great Sink of Mount *Olympus*. The biggest of the Islands is three Miles in circumference, and is called *Aboullona*,

*Abouillona*, as well as the Village, which is doubtless the antient City of *Apollonia*; for 'tis from this Lake that the River *Rhyndacus* proceeds, which passes to *Lopadi* or *Loubat*. *Caragas* is also a Village of Greeks, in another Island of the same Lake, but there are some *Turks* mingled with them. They both pass in *Caiques* with Sails from one Island to another, to cultivate them. The Carps of this Lake weigh twelve or fifteen Pounds; but we did not find them to be better than those we had eaten at *Prusa*. This Lake was antiently called *Stagnum Artymia*. The *Rhyndacus* was call'd *Lycus*; and perhaps *Lopadi*, a small Town a League below, is the City of *Metellopolis* mention'd by *Pliny*; but it must not be confounded with the *Metellopolis* of *Strabo*. According to this Author, the Lake of *Abouillona* was called *Apolloniatis*; and the City which was there, bore the Name of *Apollonia*. The Medal of *Septimius Severus*, the Reverse of which represents a Ship sailing, shews that the Inhabitants gave themselves much to Navigation, and that the City was considerable. That of *M. Aurelius*, on the Reverse of which is the *Rhyndacus* with a long Beard, lying along, and leaning upon his Urn, holding a Reed in his Left Hand, and with his Right shoving a Boat, shews that this River was navigable in that time.

*M. VAILLANT* affirms that he has seen the City of *Apollonia*, and places it upon a Hill, at the foot of which runs the *Rhyndacus*, fifteen Miles from the Sea; but no doubt this learned Man took *Lopadi* for *Apollonia*, which must be the Village of *Abouillona*. *Apollo* was undoubtedly worship'd in this City; for besides that it bore his Name, this God is represented on a Medal of *M. Aurelius*, standing before a Tripod, round which a Serpent is twin'd. *Apollo* is there crown'd by *Diæ* the Huntress. The Medal of *Lucius Verus* also represents *Apollo* standing, the Left Arm leaning on a Pillar, and holding a Branch of Laurel in his Right Hand. The same Honour appears upon another Medal of *Caracalla*, where *Apollo* is standing among four Pillars of the Frontispiece of his Temple. The same Representation is also upon the Medal of *Gordianus Pius*. The City of *Apollonia* continued to be very considerable under the Emperor *Alexis Comnenus*; his Daughter *Ann* relates, that it was pillag'd by the *Turks* as well as *Prusa*.



WE leave the Lake of *Abouilona* all the way on the Left to go to *Lopadi*, where we lay that Day, after having cross'd a large Plain. The River comes out of the Lake about two Miles above the City; but it is deep, and carries Boats, notwithstanding no body has now a long time caus'd it to be clear'd. We pass'd it at *Lopadi* upon a wooden Bridge, to the Left of which are the Ruins of an antient Stone-Bridge, which appears to have been well built. *Lopadi*, which the *Turks* call *Ulubat*, the *Franks* *Loubat*, and the *Greeks* *Lopadion*, contains but about two hundred Houses of a very poor Appearance; nevertheless this Place was considerable under the *Greek* Emperors. Its Walls, which are almost ruined, were defended by Towers, some round, some of five sides, and some triangular; the Circumference is almost square. There are Pieces of antique Marble, Pillars, Capitals, Bas-Reliefs, and Architraves, but all broken and much abus'd. The Caravanfara where we lodg'd was very dirty and ill-built, tho there are some old Capitals and Bases of Marble.

THE Emperor *John Comnenus*, who came to the Empire in 1118. built the Castle of *Loubat*, when he was about to fight the *Persians*: 'tis at present almost quite demolish'd. *Nicetas* affirms that this Emperor built the City of *Lopadion*, when he went to retake *Castancone* upon the Coast of the *Black Sea*. All this may be easily reconciled, by saying that *John Comnenus* built the Castle in one of his Journeys, and the Walls of the City in another. For it is certain that this City is antienter than that time, seeing it was plunder'd by the *Mahometans* under the Emperor *Andronicus Comnenus*, who reign'd in 1081. The Marble Remains which are found, shew that it was older than the *Comneni*, unless they have been brought by Water from the Ruins of *Apollonia*. Indeed there is some probability that the Inhabitants of this Place, for the convenience of their Commerce, did gradually remove to the Place where *Loubat* stands, and that they call'd it *Apollonia*, after they had forsaken the antient *Apollonia*, which stands upon the biggest Isle we before spoke of: for *Ann Comnena* relates, that under *Alexis Comnenus*, *Helian* a famous *Mahometan* General, seizing *Cyziqua* and *Apollonia*, the Emperor sent thither *Euphorbenus Alexander*, to drive him thence. *Alexander* made himself Master of *Apollonia*, and *Helian* was forc'd to retire into the Castle;



Castle; but the Succours appearing, the Christians rais'd the Siege: and as they were about to retreat by the Sea, *Hyllan*, who was Master of the Bridge, hem'd them in by the River, and cut them to pieces. *Opus*, who commanded the Army after the Defeat of *Euphontenus*, repair'd this Loss; he not only took *Apollonia*, but oblig'd *Hyllan* to surrender himself, and sent him to *Constantinople*, where he became a Christian, with two of his most famous Generals. This seems to prove that *Lopadi* had taken the Name of *Apollonia* at that time.

*ANDRONICUS COMNENUS* sent an Army to *Lopadi*, to reduce the Inhabitants to their Duty, who, after the Example of those of *Nice* and *Prusa*, had revolted from him. After the taking of *Constantinople* by the Earl of *Flanders*, *Peter de Brachens* put to flight the Troops of *Theodorus Lascaris*, who had *Lopadi* by the Peace made with *Henry*, Successor of *Balkwin*, Earl of *Flanders*, and first *Latin* Emperor of the East.

AFTER the great *Othoman* had defeated the Governor of *Prusa*, and the neighbouring Princes, who had form'd themselves into a League to stop the Progress of his Conquests, he pursu'd the Prince of *Teck* to the very Bridge of *Lopadi*, and sent the Governor of the Place word, That if he did not send him his Enemy with his Throat cut, he would pass the Bridge, and destroy all with Fire and Sword. The Governor answer'd, That he would satisfy him, provided he would swear that neither he, nor any of his Successors should ever pass that Bridge. Indeed, since that time the *Ottomans* always pass that River by Boat. *Othoman* caus'd the Prince of *Teck* to be hew'd to pieces in sight of the Citadel, and took possession of the Place. *Lopadi* is as famous in the Turkish History for the Defeat of *Mustapha*, as the *Rhynacus* is in the Roman History for that of *Mithridates*.

THE General, who was just beaten at *Cyziqua*, being inform'd that *Lucullus* besieg'd a Castle in *Bithynia*, march'd thither with his Horse and the remainder of his Foot, designing to surprize him. But *Lucullus* having Intelligence of his March, surpriz'd him, notwithstanding the Snow and Rigour of the Season. He beat him at the River *Rhynacus*, and made so great a Slaughter among his Troops, that the Women of *Apollonia* came out of the City to plunder the Dead, and steal their Bag-

gage. *Applan*, who agrees to this Victory, forgot the chief Circumstances, which *Plutarch* has related. Lett. X.

AS to the Battel which *Amurat* won over his Uncle *Mustapha*; Authors relate it differently. *Ducas* and *Leunclave* pretend that *Amurat* destroy'd the Bridge at *Lopadi*, to hinder his Uncle from coming to him. We saw the Remains of it; and ever since that time they have had a Bridge of Wood, over which they pass to the City. *Mustapha* finding himself abandon'd by his Allies, thought only of passing into *Europe*. *Calcondylas* affirms that *Amurat* caus'd a Bridge to be made over the River. *Leunclave* may be read concerning the other Particulars of the Action; for he pretends there was a bloody Combat, and that *Mustapha* was the Aggressor.

*MISPON* had no reason to take the Lake of *Lopadi* for the Lake *Ascanius*; no more than to affirm that the River of *Lopadi* throws it self into the *Granicus*. The Lake *Ascanius* is the Lake of *Nice*, which the *Greeks* call *Nixaca*, and the *Turks* *Isnich*. *M. Tavernier* says, That this Lake is called *Chabangoul*, because of the City *Chabangi*, which stands upon the Borders of it, five or six Miles from *Nice*. *Strabo* places the Lake *Ascanius* near this City. As for the *Granicus*, it is far enough off from *Lopadi*, as we shall see, and we observ'd the Mouth of the *Rhyndacus* by an Island which the *Ancients* call'd *Besbicos*.

WE staid at *Lopadi* the next Day, the 10th of *December*, because five Jewish Merchants of *Prusa*, who had the same Carrier with us, had made their Bargain to rest the Sabbath-Day: So we quitted the great Caravan, and were but six Persons with Fuses, namely, us three, two Carriers, and the Jews, who all together had but one very indifferent Carabine with a Lock, very foul, and which we could not charge for want of a Gun-stick. The good People were so much afraid of the *Turks*, that they hid themselves as soon as they saw any of them at a distance. When they could not hide themselves, they put off their Turbant with the white Sesse. We took white Turbants at *Angora*, that we might not be taken for *Franks* by the Robbers, who use such without Mercy. We met five arm'd with Lances between *Prusa* and *Lopadi*; but they pass'd away very quietly.



THE next Day, the 11th of December, we continued our Route in *Michalicia*, which is part of the *Myfia* of the Antients, and travell'd till Two of the clock in a great Plain, well cultivated, with some small Hills on it, cover'd with Woods: But in our way we saw only *Squetici*, a poor Village, to our Right. We had on our Left a Well with Buckets, for the Conveniency of Travellers. Afterwards we pass'd a small River, which throws it self into the *Granicus*, and quickly found our selves upon the Banks of this River. The *Granicus*, whose Name we shall never forget so long as *Alexander* shall be remember'd, runs from South-East to North, and afterwards towards the North-West, before it falls into the Sea. Its Banks are very high on the West-side: so that the Forces of *Darius* had a considerable Advantage, had they known how to use it. This River, so famous for the first Battel the greatest Captain of Antiquity gain'd upon its Banks, is at present call'd *Sousfoughirli*, which is the Name of the Village by which it passes. We pass'd the *Granicus* upon a wooden Bridge, which did not seem to us very safe. The Caravanseras of *Sousfoughirli* are vile Stables with Benches, which are but two feet high, and but just broad enough to lie down cross-ways; ill pav'd, full of Filth, with very bad Chimneys, five or six feet from one another. There are however some Pillars, and ancient Marbles in the Village, but without Inscriptions. The *Agnus Castus* and *Yellow Daffodil* are common upon the Banks of the *Granicus*. *M. Wheeler* took this *Daffodil* for that with the fistulous Leaves: But I don't understand how he could suppose that *Alexander* met the Army of *Darius* upon the *Granicus* on this side of Mount *Taurus*, near the *Euphrates*.

THE 12th of December we set out at half an Hour past Four in the Morning, and arriv'd after twelve Hours Journey at *Mandrargoia*, a sorry Village; which we should not have cast our Eyes on, had there not been some old Marbles. The Pillars of the Caravansera, where we lodg'd, as old as they are, are but rough form'd, and, according to appearance, will remain a great while in the same Condition.

THESE Remains of Antiquity have caused *M. Spon* to conjecture that *Mandrargoia* may be the City of *Mandrapolis*, which *Pliny* speaks of. To go from *Sousfoughirli* to *Mandrargoia* we cross'd a Mountain, which *M. Wheeler* took for Mount *Timnus*: And we could not discover any



of the Ruins of that antient Citadel, which it's pretended *Alexander* caused to be built after the Battel of the *Granicus*, because we set out before Day. Mount *Timnus* is not very high, but very wide; and its Sides are cover'd with small Oaks, Spanish Junipers, and *Adrachnes*. The *Iron-Gate* is a very bad forsaken Caravansera in one of its Valleys, upon a Brook, which runs towards the *Levant*: We happily pass'd all these Defiles at a time when the Robbers could not keep the Field.

THE 13th of *December*, after a Route of ten Hours, through Defiles fill'd with Oaks, Pines, and *Phillyrea*, which they often burn to encrease the Pasturage, we lay at *Courongoulgi*, and found about half way from *Mandragoia* the Village of *Tchoumlekechi*. There are nothing but Storks Nests upon the Caravanseras of this Route. These Nests are like great Baskets, hollow'd in form of a Basin, made up of Branches of Trees laid confusedly together. The Storks come there every Year to hatch their Young; and the People of the Country, far from driving them away, have so great a Veneration for them, that they don't dare touch their Nests. A Stranger would be ill us'd if he should venture to shoot at them,

AS to the Brook which runs a little way from *Mandragoia*, and which *M. Spon* took for the *Granicus*, 'tis the *Fourtissar*, which falls from Mount *Timnus*, and which may be the *Caicus* of the Antients. We ate this day, the first time, of the Fruit of the *Adrachne*: This Fruit is very thin upon Bunches, which are branch'd and purpurine, almost oval, half an inch long, chagrin'd with flat Seeds, whereas those of the *Arbut-Tree* have pointed Seeds. That of the *Adrachne* ends in a small blackish Nib, half a line long: The Flesh of it is reddish, inclining to an orange, yellowish within, more or less agreeable to the Taste, according to the Condition of the Fruit. They seem to me rougher than those of the *Arbut-Tree*: Nevertheless they are of the same Make, divided into five Chambers, each fill'd with a fleshy *Placenta*, charg'd with Seeds one line long, brown, pointed at the Ends, a little crooked, and, as it were, triangular in their length: The Flesh of these Kernels is whitish.

THE *Origany*, which *M. Wheeler* observ'd upon Mount *Sypilus*, is very common in all these Parts; as are likewise the *Sage of Candia*, mention'd by *Clusius*; the *Thyme of Crete*, spoken of by the Antients; the

*Turpentine*, the *Echiphora* of *Columni*, the *Aster Tomentosus Verbasco* *Folio*, the *Mulethiana Tuberosa Imp.* and many other fine Plants.

THE 14th of December we travelled but about six Hours, and pass'd over a Mountain not so high and rugged, extended, and divided by many little Dales, full of great and small Oaks, mix'd with some *Pines* of *Tarack*, *Phillyreas*, *Adrachne*, *Turpentine-Trees*. We arriv'd at *Baskelambai*, a pretty handsome Borough, where we ate good Winter-Melons, as long as those of *Vers* in *Spain*; but their Flesh is white, not vinous, tho otherwise very pleasant. We pass'd two Rivers before we came to *Baskelambai*; this Place is situate on a well-cultivated Plain, and they drive a great Trade in Cotton.

THE 15th of December we continu'd our Journey in the Plain of *Baskelambai*, where runs a small River. We afterwards ascended a flat Mountain, and enter'd upon the great Plain of *Balamont*, where they cultivate a great deal of Cotton. *Balamont* was our Inn, after a Journey of eight hours. 'Tis a handsome Place, upon a Brook which runs to the South-West. There are several broken Pillars in this Plain; and the two Caravanferas of *Balamont*, which are separated only by a large Court, are full of Pillars of Marble and Granite, which support its Beams. They have even heap'd together Pieces of Pillars mingled with Capitals and Bases, which make but a very ill Performance. We observ'd in the Village a Capital so well made, that I could not forbear having it engrav'd. The Hills, which are to the right and left, have between them very fine Plains sow'd with Cotton. *Ackissar*, or the ancient *Thyatira*, which is one of the seven Churches in the *Apocalypse*, is to the left of the Road from *Balamont*. *Kircagan* is a great Mountain, an Hour and a half from *Baskelambai*, where there is another *Ackissar*. The Turks much use the Names of *Ackissar* or *Karnissar*, that is to say, *White Castle* or *Black Castle*; of *Eskissar* or *Jenissar*, *Old Castle* or *New Castle*, according as they fancy.

THE 16th of December we travel'd from Thrice in the Morning till Noon, in a pretty flat Country terminated by this great Plain of *Magnesia*, bounded on the South by Mount *Sypilus*; and this Mountain, tho very wide from the East to the West, seem'd not by far so high as Mount *Olympus*: the highest Top of *Sypilus* is to the South-East of *Magnesia*, and this City is not much more than half so big as *Prusa*. These two Cities

are

*Capitals found at  
Balamont.*







BRITISH  
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*A View of Magnesia from Mount Sypili.*



are like one another only in Situation; for there are neither good Churches nor Caravanferas in *Magnesia*, and they trade only in Cotton. Most of the Inhabitants are *Mahometans*. The *Jews*, who are more numerous than the *Greeks* or *Armenians*, have but three Synagogues. The Citadel is so much neglected, that it runs to ruin; as does the *Seraglio*, whose Ornaments are nothing but some old Cyprels-Trees. The Verdure is much finer in the Neighbourhood of *Prusa*, and Mount *Sypilus* is not to be compared to Mount *Olympus*; and also the River of *Hermus*, which seem'd to us to be much bigger than the *Granicus*, is a great Ornament to the whole Country. This River receives two others into it, whereof one comes from the North, and the other from the East. It runs half a league distant from *Magnesia* under a Bridge of Wood, supported by Piles of Stone. After having travers'd the Plain from the North-North-East towards the South, it makes a great Elbow before it comes to the Bridge; and running to the South, throws itself into the Sea between *Smyrna* and *Phoea*, as *Strabo* has well observ'd; while all our Geographers make it empty itself into the bottom of the Gulph of *Smyrna*, on this side the Plain of *Menimen*. This River forms at its mouth great Banks of Sand, for which reason, the Vessels which come into the Bay of *Smyrna* are obliged to keep along the Coast, and to pass in view of the old Castle upon the Shore.

WE pass'd the Morafs between *Hermus* and *Magnesia*, over a fine Causey of about a quarter of a league long, in which they have used a great many antique Marbles and Jaspers; there are some in the Walls of the City, but we found no Inscriptions. The Plain of *Magnesia*, tho of a surprizing beauty, is almost cover'd over with Tamarisks, and is not well cultivated, except on the East-side: its Fruitfulness is express'd by a Medal in the King's Cabinet; on one side is the Head of *Domitia*, Wife of *Domitian*; on the other, a River lying down, holding a Bow in his Right-Hand, and the Horn of Plenty in his Left. *Patin* has given us one of the like figure: *Strabo* also observes, that *Hermus* is one of those Rivers which fatten the Earth with their Mud.

THEY burn nothing in this City but the Wood of *Adrachne*, with which they are supply'd from Mount *Sypilus*. The Jewish Merchants of our Caravan obliged us to lie by the 17th of *December*; and to make up

## A VOYAGE into the Levant.

for the Loss of Time, provided us with good Wine among their Brethren there, at eight Parats for a thousand Drachms, as they speak; these thousand Drachms weigh two Oques, that is, five Pounds. It was very cold, and the North Wind blew very hard, but it did not freeze.

WE amused ourselves this day with herborizing upon Mount *Sypilus*, which is very steep on the North-side; and among the Plats of Laurel-Roses and Adrachne, we found upon the Precipices several rare Plants which we had seen in *Candia*, especially the *Jacea*.

THE Goddess *Sypilene* took her Name from this Mountain; or rather *Cybele*, the Mother of the Gods, was named *Sypilene*, because she was worship'd in a particular manner upon Mount *Sypilus*: therefore 'tis not strange that we see so many Medals of *Magnesia*, on the Reverse of which this Goddess is represented, sometimes on the Frontispiece of a Temple with four Pillars, and sometimes in a Chariot. They also in Affairs of Importance were used to swear by the Goddess of Mount *Sypilus*; as appears by that valuable Marble at *Oxford*, on which is cut the League of *Smyrna* and *Magnesia*, upon the *Meander*, in favour of King *Seleucus Callinicus*.

FROM the top of Mount *Sypilus* the Plain shows admirable, and one sees with abundance of pleasure the Course of the River. Sometimes we thought on the great Armies of *Agésilas* and *Tissaphernes*, sometimes those of *Scipio* and *Antiochus*, who disputed the Empire of *Asia* upon these large Plains. *Pausanias* affirms, that *Agésilas* beat the Army of the *Persians* by the side of the *Hermus*; and *Diodorus Siculus* relates, that the famous General of the *Lacedemonians*, descending from Mount *Sypilus*, went and ravaged all the Neighbourhood of *Sardis*. *Xenophon* says, the Battel was fought by the side of the *Pactolus*, which throws itself into the *Hermus*.

AS to the Battel of *Scipio* and *Antiochus*, it was fought between *Magnesia* and the River *Hermus*, which *Titus Livy* and *Appian* call the River of *Phrygia*. This great Action, which gave the *Asiatics* so high an opinion of the *Roman* Valour, was perform'd in the Road from *Magnesia* to *Thyatira*, the Ruins whereof are at *Ackissar* or *White Castle*. *Scipio* had caused his Troops to advance on this side; but having intelligence that *Antiochus* was encamp'd advantageously about *Magnesia*, he pass'd the River with his Army, and forced the Enemy to come out of their Trenches, and give



give him Battel. There were, says *Florus*, in this King's Army Elephants Lett. X.  
 of a prodigious Bigness, who shin'd with Gold, Silver, Ivory, and Purple, with which they were cover'd. This Battel, which was the first  
 the Romans won in *Asia*, secur'd them the Country till the Wars of  
*Mithridates*.

AFTER the Taking of *Constantinople* by the Earl of *Flanders*, *John Ducas Vatatz*, Son-in-law and Successor of *Theodorus Lascaris*, fix'd the  
 Seat of his Empire at *Magnesia*, and reign'd there three and thirty Years.  
 The *Turks* made themselves Masters of it under *Bajazet*; but *Tamerlane*,  
 who took him Prisoner in the famous Battel of *Angora*, after having plunder'd  
*Prusa*, and the Places thereabout, came to *Magnesia*, and caus'd all  
 the Riches of the Cities of *Lydia* to be carried thither.

THE *Sicilian War* being at an end between the Count *de Valois*, and  
*Frederick King of Sicily*, Son of *Peter of Arragon*, the *Catalans*, who had  
 serv'd under *Frederick*, enter'd themselves among the Troops of *Andronicus*,  
 Emperour of *Constantinople*, who was at war with the *Turks*. *Roger de Flor*,  
 Vice-Admiral of *Sicily*, came into *Asia*, at the head of the  
*Catalans*, and beat the *Mahometans* in 1304, and 1305: but the Disorders  
 and Violences committed by the *Catalans* against the *Greeks*, having oblig'd  
 those of *Magnesia*, supported by *Ataliotes* their Governour, to rise  
 against the Garison of the *Catalans*, and cut their Throats; *Roger*, who  
 had left his Treasures there, came and besieged the Place, which defended  
 it self so well, that he was forc'd to retreat.

AMURAT II. chose *Magnesia*, wherein to spend the Remainder of his  
 Days in quiet, after he had plac'd his Son *Mahomet II.* upon the *Ottoman*  
 Throne; nevertheless the Wars which the King of *Hungary*, and *John Hunniades*,  
 rais'd against him in *Europe*, forc'd him to quit his Retirement,  
 for his Son was too young to bear the Burden. *Amurat* pass'd the Canal  
 of the *Black Sea* at *Neocastron*, came to *Adrianople*, and march'd against  
 the Christian Princes: the King of *Hungary* was kill'd, and *Hunniades*  
 put to flight.

AFTER this signal Victory, the *Visiers*, by their Instances, prevail'd  
 with the Sultan to take upon him the Administration, and *Mahomet* retir'd  
 to *Magnesia*. The *Turks* made a small Province of the Country about this  
 Place, whereof *Magnesia* was the Capital, and where *Corcut* Son of *Baja-*



*II.* reign'd. The great *Solyman II.* also resid'd at *Magnesia*, till the Death of his Father. Sultan *Selim* made himself Master of it, and drove out another *Corcut*, an *Ottoman* Prince. There is no *Bassa* at *Magnesia*, but one *Mousselin* and one *Sardar* are there in Command. The *Greeks* there are very poor, and have but one Church.

THE 18th of *December* we again ascended *Mount Syllus*, to go to *Smyrna*. The way is rough, and the Mountain is very steep. *Plutarch* likewise says it was call'd the *Thunder Mountain*, because it thundred there more frequently than in other Places thereabout, and it is probably for this reason, that at *Magnesia* they have stamp'd Medals of *M. Aurelius*, *Philip the elder*, *Herennia* and *Etruscilla*, whose Reverse represents *Jupiter* arm'd with *Thunder-bolts*. After eight Hours Journey, we arriv'd at *Smyrna*. There is nothing commoner in this Route, than the *Adrachne*; with it they heat Ovens, and cover the tops of Garden-Walls and Vineyards, to secure them from the Rains.

*SMYRNA* is the finest Port at which one can enter into the *Levant*, built at the bottom of a Bay, capable of holding the biggest Navy in the World. Of the seven Churches in the *Apocalypse*, 'tis the only one which remains in any Reputation: It owes this Advantage to *St. Polycarp*, to whom *St. John*, who had rais'd it into a Bishoprick, writ by Command of our Lord, *Be thou faithful unto Death, and I will give thee a Crown of Life*. The other Cities *St. John* counsel'd by our Lord's Command, are either miserable Villages, or utterly ruin'd. The illustrious City of *Sardis*, so renowned for the Wars of the *Persians* and *Greeks*; *Pergamus*, the Capital of a fine Kingdom; *Ephesus*, which gloried in being the Metropolis of all *Asia*; these three famous Cities are small Boroughs built with Clay and old Marbles. *Thyatira*, *Philadelphia*, *Laodicea*, are not known but by some remaining Inscriptions, wherein we find their Names mention'd.

*SMYRNA* is one of the largest and richest Cities of the *Levant*. The Goodness of Port, so necessary for Trade, has preserv'd it, and caus'd it to be rebuilt several times, after it had been destroy'd by Earth-quakes. 'Tis as it were the Rendevous of Merchants from the four Parts of the World, and the Magazine of the Merchandize they produce. They reckon fifteen thousand *Turks* in this City, ten thousand *Greeks*, eighteen







hundred *Jews*, two hundred *Armenians*, as many *Franks*. The *Turks* have nineteen Mosques, the *Greeks* two Churches, the *Jews* eight Synagogues, the *Armenians* one Church, and the *Latins* three Convents of Religious. The *Latin* Bishop has but an hundred *Roman* Crowns Income; the *Greek* Bishop has one thousand five hundred Piaſters. Tho the *Armenian* Bishop ſubſiſts barely on the Alms of thoſe of his Nation, he is better provided for than all the Chriſtian Prelates. They gather theſe Alms on Feſtivals and Sundays, and they ſay it amounts to fix or ſeven Purſes a year.

THE Situation of *Smyrna* is admirable. The City extends itſelf all along the Shore, at the foot of a Hill which commands the Port. The Streets are there better enlightned, better pav'd, and the Houſes better built than in other Cities upon the Continent. The *Franks* Street, which is the fineſt in *Smyrna*, runs all along the Port. It may be ſaid it is one of the richeſt Magazines in the World: the City is plac'd in the Center of the Trade of the *Levant*, eight days Journey from *Conſtantinople* by Land, and four hundred Miles by Water; five and twenty days Journey from *Aleppo*, by the Caravans; ſix days Journey from *Cogna*, ſeven from *Cuſaya*, and ſix from *Satalia*.

THERE is no Baſſa in *Smyrna*, but only one Sadar, who commands two thouſand Janizaries, lodg'd in and about the City. Juſtice is adminiſtr'd there by a Cadi. The *French* in 1702 had about thirty Merchants there well ſettled, without reckoning many other *Frenchmen*, who drive a leſs conſiderable Trade. The *Engliſh* were as numerous, and their Trade flouriſhing.

AT the time when we were at *Smyrna*, the *Dutch* were not above eighteen or twenty Merchants, well ſettled, and much eſteem'd. There were but two *Genoeſe*, who traded under the Protection of *France*. There was a Conſul from *Venice*, tho there was not one Merchant of that Nation. It was Signior *Lupazzolo*, a venerable old Man, of one hundred and eighteen Years of Age, who boated he was in the third Century of his Life, for he was born about the End of 1500, and we look'd upon him as the Head or the oldeſt of all Mankind. He was of a middling Stature, and ſquare; he died a little after. They ſaid he had had near ſixty Children of five Wives he had married, without reckoning



hundred *Jews*, two hundred *Armenians*, as many *Franks*. The *Turks* have nineteen *Mosques*, the *Greeks* two Churches, the *Jews* eight Synagogues, the *Armenians* one Church, and the *Latins* three Convents of Religious. The *Latin* Bishop has but an hundred *Roman* Crowns Income, the *Greek* Bishop has one thousand five hundred *Piasters*. Tho the *Armenian* Bishop subsists barely on the Alms of those of his Nation, he is better provided for than all the Christian Prelates. They gather these Alms on Festivals and Sundays, and they say it amounts to six or seven Purles a year.

THE Situation of *Smyrna* is admirable. The City extends itself all along the Shore, at the foot of a Hill which commands the Port. The Streets are there better enlightened, better pav'd, and the Houses better built than in other Cities upon the Continent. The *Franks* Street, which is the finest in *Smyrna*, runs all along the Port. It may be said it is one of the richest Magazines in the World: the City is plac'd in the Center of the Trade of the *Levant*, eight days Journey from *Constantinople* by Land, and four hundred Miles by Water; five and twenty days Journey from *Aleppo*, by the Caravans; six days Journey from *Cogna*, seven from *Cutaja*, and six from *Satalia*.

THERE is no *Bassa* in *Smyrna*, but only one *Sadar*, who commands two thousand *Janizaries*, lodg'd in and about the City. Justice is administred there by a *Cadi*. The *French* in 1702 had about thirty Merchants there well settled, without reckoning many other *Frenchmen*, who drive a less considerable Trade. The *English* were as numerous, and their Trade flourishing.

AT the time when we were at *Smyrna*, the *Dutch* were not above eighteen or twenty Merchants, well settled, and much esteem'd. There were but two *Genoese*, who traded under the Protection of *France*. There was a Consul from *Venice*, tho there was not one Merchant of that Nation. It was Signior *Lapazzolo*, a venerable old Man, of one hundred and eighteen Years of Age, who boasted he was in the third Century of his Life, for he was born about the End of 1500, and we look'd upon him as the Head or the oldest of all Mankind. He was of a middling Stature, and square; he died a little after. They said he had had near sixty Children of five Wives he had married, without reckoning



knowing his Mistresses and Slaves, for the good Man was of an amorous Disposition: It is very certain that his eldest Son died before him at the Age of eighty five, and the youngest of his Daughters was but six Years old at that time.

THE Caravans of *Persia* are continually arriving at *Smyrna* from *All Saints* to *May* and *June*. They bring thither sometimes near two thousand Bales of Silk a Year, without reckoning the Drugs and Cloths: Our *French* bring from thence *Cochineel*, *Indigo*, *Sarsaparilla*, *Brasil*, *Campechy*, *Verdigrease*, *Almonds*, *Tartar-Powder*, *Cinnamon*, *Cloves*, *Ginger*, *Nutmegs*, Cloths of *Languedoc*, *Serges of Beauvais*, *Serge de Nismes*, *Pinchinats*, the *Satins of Florence*, *Paper*, fine *Tin*, good *Steel* and *Enamels of Nevers*, go off very well there. Before our Trade was settled thither, the Merchants of other Nations call'd us *Mercanti di Barretti*, because we then, as now, furnish'd them with almost all their woollen Bonnets and Caps. We also carried thither Earthen Ware, but the greatest Quantity comes thither from *Ancona*. The *French* *Foines* are much in esteem there, especially those of *Dauphine*, which are us'd for *Furs*. A *Fur* for a *Vest* is sold from fifty to eighty *Crowns*: they mix those of the deepest Colours with the *Samour*, which is the *Sable* or *Foine* of *Muscovy*. They use more of these *Foine* Skins, which are brought from *Sicily*, than of those which come from *France*; but they are cheaper, because those from *France* are upon the foot with the *Foines* of *Armenia* and *Georgia*.

BESIDES the Silks of *Persia*, and the Thred made of the Goats Hair at *Angora* and *Beibazar*, which are the richest Commodities of the *Levant*, our Merchants bring from *Smyrna* *Cotton spun*, or *Caragack*, *Cotton rough* in *Bags*, fine *Woollens*, *Bastard-Woollens*, and those of *Metelin*, *Nut-Galls*, *Wax*, *Scammony*, *Rhubarb*, *Opium*, *Aloes*, *Tuttry*, *Galbanum*, *Gum-Arabick*, *Gum-Adragant*, *Gum-Ammoniack*, *Semen-contra*, *Frankincense*, *Zedoaria*, large and ordinary *Carpets*.

THE whole Trade is carried on by the Interposition of *Jews*, one can buy or sell nothing but what must pass thro their Hands. We may call them *Chifous*, and miserable, but 'tis they put all into motion. We must do them justice, and own they have better Capacities than other Merchants; besides, they live at *Smyrna* well enough, and make a very handsome

handsome Appearance, which is very extraordinary among a People who study nothing but how to live. Foreign Merchants live together very genteelly, and don't fail in any Visits of Ceremony or Decency. The Turks are seldom seen in the *Franks* Street, which is the whole Length of the City. When we are in this Street, we seem to be in *Christendom*; they speak nothing but *Italian, French, English* or *Dutch* there. Every body takes off his Hat, when he pays his respects to another. There one sees Capuchins, Jesuits, Recolets. The Speech of *Provence* shines there above all others, because there are more from *Provence* than any other Parts. They sing publicly in the Churches; they sing Psalms, preach, and perform Divine Service there without any trouble; but then they have not sufficient Regard to the *Mahometans*, for the Taverns are open all Hours, Day and Night. There they play, make Good-Cheer, dance after the *French*, the *Greek*, and the *Turkish* Manner. This Quarter would be very fine, if there was a Key at the Port; but the Sea bears up to the very Sides of the Houses, and the Boats enter, as I may say, into the very Warehouses.

M. R. O. T. E. R., our Consul, maintains the Honour of our Nation there very worthily; he dwells in a small Palace, where Men of Fashion are receiv'd very agreeably: he is withal very well made, wise, of good Parts, generous, and applies himself very much to every thing which regards the Honour or Interest of the *French*. As he had the Complaisance to lodge us in his House, we were there when the *English* and *Dutch* Merchants came to wish him a merry Christmas. His Bufet was well furnish'd; for besides the Wines of the Country, there was plenty of *French, Italian, and Spanish* Wines; there was no want of Liquors, or the different Fruits, according to the Season: thus they spent the Feast, to which our chief Merchants were invited for the Honour of our Nation. After the ordinary Compliments were over, they gave every body to drink; and you must pledge, or seem to do so by putting the Glass to the Mouth. The Consul was oblig'd to drink above a hundred times of all sorts of Wine. When the *English* and *Dutch* were retir'd, came the *Greeks* and *Armenians* in their turn. Our Merchants go likewise to make their Compliments to the *English* and *Dutch* Consuls, by whom they are receiv'd much in the same manner, that is to say, with Bottle and Flag-gons; but by good Luck not on the same Day, for they reckon according



ing to the Old Stile. The Consuls don't visit one another upon these occasions, but satisfy themselves with sending their mutual Compliments by their Interpreters.

AFTER we had rested ourselves some days at M. Royer's, where we found every thing we could wish for, to make amends for what we had undergone in such long Journeys; that is to say, abundance of Good-Cheer, charming Conversation, all the Gazettes, and a Library: we went to take a walk by the side of the Castle which stands on the shore, with the Chancellor of the Nation and some of his Friends well arm'd, as were likewise their Servants. This Precaution is necessary when there are any *Barbary* Vessels near *Smyrna*; for the Soldiers and Seamen, who ramble about upon the shore, seize on Persons as soon as they perceive they have discharg'd their Fuzees at any sort of Game.

THE Castle, of which I have the honour to send you a Plan, is a square Fort, whose Sides are about a hundred paces long, flank'd with four mean Bastions, and defended by a square Tower which stands in the middle: the Inclosure of it is low, with Battlements; the Cannon, which are without Carriages, are as big as at the Castles of the *Dardanelles*. This Place is surrounded with Marshes, which are passable, and full of Snipes. After having pass'd a small Forest of Olives, we found at the foot of one of the Hills which face the Road where the Ships ride, some hot Baths almost abandon'd. Perhaps these are the same *Strabo* speaks of, in his Description of the Places which lie in the way between *Clazomene* and *Smyrna*: this Author assures us, that he there found a Temple of *Apollo*, and hot Water. Of the antient Building of these Baths, which were very fine if we may judge by the Ruins, there remains nothing at present but one little Cellar, in which is the Reservoir into which two Pipes empty themselves, one of hot Water, the other of cold. These Baths are to the South-East of *Smyrna*, but the Water seem'd not so hot as that at *Milo*. As for the Temple of *Apollo*, it can't be far off, and the *Englisb* Consul's Chaplain assured me he had discover'd the Ruins of it. He is a pretty Gentleman, and a good Antiquary; I communicated to him the Inscriptions I had copy'd at *Angora*. We were at my Return from *Ephesus* to have had some Conversations upon our Discoveries, but during my absence he went to *Constantinople* to my Lord *Pager*, and then into







into England; so that I learnt nothing more of the Temple of *Apollo*: I hope Mr. *Sherrard*, who is at present Consul of that Nation, will inform us of all the Antiquities of *Smyrna*, and the Places adjacent; for he is a very learned Man, and full of Zeal for the Perfection of the Sciences: he has given me some light into the Situation of *Clazomene*, and its Islands.

*CLAZOMENE*, which they take to be the Village of *Vourla*, was an illustrious City in the flourishing time of Greece, and had great part in the *Peloponnesian* War. The *Persians* thought it so necessary for their Designs, that they not only seiz'd on it, but likewise took care to reserve it to themselves in that famous Peace of *Antalcidas*. *Augustus* is call'd the Founder of this City, upon a Medal in the Elector of *Brandenburgh's* Cabinet; but this Emperor was only the Restorer of that Place. *Clazomene* formerly kept *Smyrna* and all the Country about the Bay in so much awe, that *Tzachas*, a famous *Mahometan* Corsair, was obliged to get possession of it, when he fix'd himself at *Smyrna* under *Alexis Comnenus*.

ONE can't better set out the Situation of *Clazomene*, than by the Islands which are at the Entrance of the Bay of *Smyrna*, after doubling the Cape of *Carabouron*. *Strabo* reckons eight in number: *Pliny* speaks but of four: they are near the shore, on this side the Castle. The *Turks* know them by the name of the Isles of *Vourla*.

*PAUSANIAS* says that *Clazomene* was firm Land, and that the *Ionians* fortify'd it, to put a stop to the Conquests of the *Persians*; however, they were so terrify'd with their Progress, after the taking of *Sardis*, that they pass'd into one of the Isles over against the City, thinking themselves much safer there, because the *Persians* had yet no Fleet. Afterwards *Alexander* the Great made it a Peninsula, by a Jettye of two hundred and fifty paces long, on which they went from the Island to the Continent. To avoid the great and dangerous Tour of *Carabouron*, this great Prince open'd a Plain cross Mount *Mimas*, which led to *Erythrea*, a famous City and Sea-Port over against *Scio*; so that disembarking at *Erythrea*, they pass'd by this new Road to *Clazomene*, in the same manner as now disembarking at *Seagi* they go to *Smyrna* by Land, without entering the Bay. Perhaps *Seagi* is a Corruption of *Teus*, for the *Greeks* for the most part pronounce the T like S; of *Teus* they make *Seus*, and so *Seagi*.



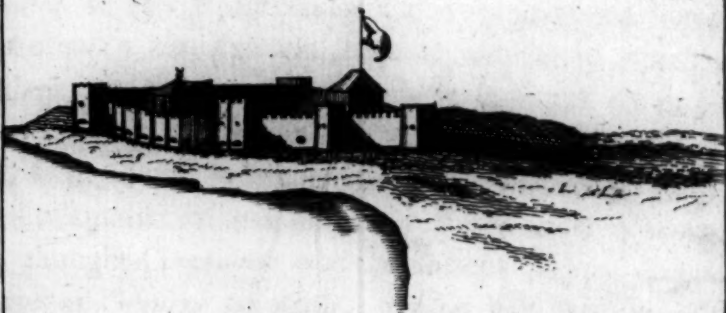
'Tis a Country of good Wine : we had a Medal of *Augustus*, with a Legend of this City, and a Reverse representing *Bacchus* standing, clothed like a Woman, holding a Pitcher in his Right-hand, and a Thyrsus in his Left : by Flattery they have set round the Head of *Augustus*, that he was the Founder of this City.

THE Antients call that Chain of Mountains *Mineas*, which occupy the Peninsula which they named *Myonnese*, or the *Ile of Field-Mice*, wherewith all the Coast of *Asia* is infested. The two principal Summits of this Mountain are call'd *the Brothers*, because they seem equal, and stand one by the other like Twins. The Country Folk call them *Poussas*, that is *Breasts*, according to the Fancies of the antient *Greeks*, who thought the Points of Mountains resembled Breasts. *M. Morel*, who surpass'd the greatest Antiquaries of his Time, by the wonderful Correctness of his Designs, thought *Clazomene* was the antient City of *Grynium*, which gave the Name of *Gryneus* to *Apollo*. *Cybele*, the Mother of the Gods, was much worship'd at *Clazomene*, and bore the Name of the City, as one may see upon the Medals of *Valerian*. They also there worship'd *Diana with white Eye-brows*, as we learn from some Medals of *Gallienus*. It would be very pleasant to go and rake among the Ruins of *Vourla*.

SOME days after, we went to the old Castle of *Smyrna*, situate on a Hill which commands the City. The *Turks* have quite demolish'd one of the finest marble Theatres in *Asia*, which stood upon the Brow of this Mountain, on the side which looks to the Road where the Ships lie. They have used all these Marbles in building a fine Bezeffein and a great Caravanfera. The antient Castle, built by *John Ducas*, is upon the top of this Hill ; its Circumference is irregular, and favours of the Times of the later *Greek* Emperors, under whom they used the finest Marbles in the building of the Walls of Cities. One sees before the Gate of this Castle, a famous Tree, which the *Greeks* pretend to be a Shoot of *St. Polycarp's* Staff. As far as I can judge of it, at the beginning of *January*, by a Branch I cut off from it, which began to lose its Leaves, it is the *Miscoulie* which we observ'd in our Route of *Tocat*. To the right, and by the side of the Gate, is mortiz'd into the Wall the Bust of the pretended *Amazon Smyrna*, about three feet high ; but it does not seem to have



*The Castle upon the Point at Smyrna—*



*An Amazons Head at Smyrna.*





have been ever very handfom, and the *Turks* have used it ill, by striking their Fuzees against it to break the Nose off. It is certain, this Bust has none of the Attributes of an *Amazon*: whereas on the Medals which are stamp'd with the Legend of this City, the *Amazon* who founded it is distinguish'd by an Ax with a double Edge, and a Shield. In the first Times the Figure of this Heroine was as the Symbol of the City, as appears by the Reverse of the Medals which were stamp'd in token of the Alliances made between the *Smyrneans* and their Neighbours.

THERE is nothing in the Castle which is worth seeing; the *Turks* have built an ordinary Mosque there. Upon the North Gate there are two Eagles, very ill design'd, and an Inscription so high, that we could not read it. The Place where the Castle now stands, was taken up, in the flourishing time of Greece, by a Citadel under the protection of *Jupiter Acreus*, or who presided over lofty Places. *Pausanias* assures us, that the top of the Mountain of *Smyrna*, call'd *Coryphus*, gave the Name of *Coryphaeus* to *Jupiter*, who had a Temple there. *M. de Camps* has a fine Medaillon, whereon this God *Acreus* is represented sitting, as he is likewise on another Medal of *Vespasian*, where the same God sits, holding a Victory in his Right-hand, and a Spear in the other.

MANY other Medals of *Smyrna* help us to know the Rank it held among the Cities of *Asia*. The Citizens boast, says *Tacitus*, to be the first in all *Asia*, who rais'd a Temple to *Rome* under the Name of *Rome the Goddess*, in the very time while *Carthage* stood, and that there were powerful Kings in *Asia*, who as yet knew nothing of the *Roman* Valour. *Smyrna* was made *Neocore* under *Tiberius* with a great deal of distinction; and the most famous Cities of *Asia* having ask'd permission of that Emperor to dedicate a Temple to him, *Smyrna* was prefer'd to them. It became *Neocore* of the *Cæsars*, whereas *Ephesus* was only so of *Diana*; and at that time the Emperors were much more fear'd, and consequently more honour'd than the Goddesses. *Smyrna* was declared *Neocore* the second time under *Adrian*, as the *Oxford* Marbles shew. Again it had the same Honour, and took the title of *First City of Asia* under *Caracalla*, which it retain'd under *Julia Mæsa*, *Alexander Severus*, *Julia Mamaea*, *Gordianus Pius*, *Otacilla*, *Gallienus*, and *Saloninus*.

GOING out of the Castle, we went to see the Remains of the Circus, which are on the left. We pass'd before a Chappel half ruin'd, where they shew us the Fragments of the Tomb of St. Polycarp, who was the first Bishop of *Smyrna*; who not only had the happiness to be a Disciple of St. John, but was made a Bishop by the Apostles themselves. After having govern'd his Church a long time, he was burnt alive at the Age of Ninety Five or Six, under *Aurelius* or *Antoninus Pius*. The Acts of his Life say this holy Tragedy was acted in the Amphitheatre of *Smyrna*; so that it is more probable it was done in the Theatre which we have been speaking of, than in the Circus we are going into.

THIS Circus is so much destroy'd, that no more of it remains, as I may say, but the Mould; they have carry'd away all the Marbles, but the Pit retains its antient Figure. It is a kind of Dale of four hundred sixty five feet long, and one hundred and twenty wide; the Top is terminated in a Semicircle, and the Bottom opens in a Square. This Place is made very pleasant by the Mousse-Ear, for the Waters don't stand there. We must not judge of the true Bigness of the Circus or Stadium by the Measures we have given; we know that this sort of Places were ordinarily but one hundred and twenty five paces long, and that they were call'd *Diauli*, when they were twice as long. From this Hill we discover all the Champain of *Smyrna*, which is perfectly fine; the Wines whereof were much esteem'd in the Times of *Strabo* and *Athenaus*.

NOTHING can give a finer Idea of the Magnificence of the antient *Smyrna*, than the Description *Strabo* has given us of it. When the Lydians, says that Author, had destroy'd *Smyrna*, all that part, for about four hundred Years, was inhabited only in small Villages; but *Antigonus* rebuilt it, and afterwards *Lysimachus*. 'Tis at present the finest City in Asia. One part is built upon the Mountain, but the greatest part stands in the Plain upon the Port, over against the Temple and Gymnasium of *Cybele*. The Streets are the most beautiful that can be, running at right Angles, and paved with fine Stones. There are large and fine Porticos, a publick Library, and a square Portico, where stands the Statue of *Homer*; for the Inhabitants of *Smyrna* are very fond of having *Homer* to have been born there, and they have stamp'd a Copper Medaillon, which they call *Homerion*. The River  
Meles



## Journey to Smyrna and Ephesus.

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*Mæles runs along by its Walls. Among the other Conveniences of the City, there is a Port which may be shut up at pleasure.* Lett. X.

SUCH was *Smyrna* in the time of *Augustus*, and it seems as if they had not then built either the Theatre or the Circus, for *Strabo* would not have forgot them. So that *M. Spon* very well conjectures, that the Theatre was built under *Claudius*, for one finds the Name of that Emperor upon a Pedestal. *Strabo* informs us, that the *Lydians* had destroy'd a City more antient than that which he described, and 'tis of this that *Herodotus* speaks, when he says that *Giges* King of *Lydia* declared War with the *Smyrneans*, and that *Halystes*, his Grandson, took it. It was afterwards ill used by the *Ionians*, surprized by the *Colophonians*; afterwards restored to its own Citizens, but dismember'd from *Æolia*. *M. Spon* writes, that this antient *Smyrna* was between the Castle on the shore and the present City; there remain still some of its Ruins upon the Water-side.

THE Romans, to preserve to themselves the finest Port in *Asia*, always treated the *Smyrneans* very kindly; and they, not to expose themselves to the Roman Arms, carry'd it very fair with them, and were very faithful to them. They put themselves under their protection during the War with *Antiochus*; only *Crassus*, the Roman Proconsul, was ever unfortunate near this City. He was not only overcome by *Aristonicus*; but taken and put to death; his Head was presented to his Enemy, and his Body bury'd at *Smyrna*. *Perpenna* soon avenged the Romans, and took *Aristonicus* captive. In the Wars of *Cæsar* and *Pompey*, *Smyrna* declared for the latter, and furnish'd him with Ships. After the death of *Cæsar*, *Smyrna*, which inclined to the side of the Conspirators, refus'd entrance to *Dolabella*, and receiv'd the Consul *Trebonius*, one of the principal Authors of the Dictator's death; but *Dolabella* impos'd upon him so well, that entring the City by night, he seiz'd him, and martyr'd him in two days. *Dolabella* however could not keep the Place; *Cassius* and *Brutus* came thither to take their measures.

ALL that was pass'd was forgotten when *Augustus* was become peaceable Possessor of the Empire. *Tiberius* honour'd *Smyrna* with his good Will, and regulated the Rights and Privileges of the City. *M. Aurelius* rebuilt it after a great Earthquake. The Greek Emperors, who possess'd

it



it after the Romans, lost it under *Alexis Comnenus*. *Tzachas*, a famous Mahometan Corsair, seeing the Affairs of the Empire very much embarrass'd, seiz'd *Clazomena*, *Smyrna*, and *Phoea*. The Emperor sent thither his Brother-in-law *John Ducas*, with an Army by Land, and *Caspax* with a Fleet. *Smyrna* surrender'd without striking a Blow: that Government was given to *Caspax*, who returning to the City, after he had been to accompany *Ducas*, was stabb'd with a Sword by one *Sarrasin*: this Wretch had robb'd one of the Citizens of a large Sum of Money, and seeing his Condemnation unavoidable, vented his Fury upon the Governour.

THE Mahometans, in the time of *Michael Paleologus*, who drove the Latins from *Constantinople*, seiz'd on almost all *Anatolia*. *Ain*, one of their chief Generals, took *Smyrna*, under *Andronicus* the elder. *Homur* his Son succeeded him; and as he was taken up in ravaging the Coasts of the *Propontis*, the Knights of *Rhodes* took possession of the Country about *Smyrna*, and built the Fort *St. Peter*. *Homur* return'd to *Smyrna*, and viewing the Fort, which was not yet finish'd, receiv'd a Wound with an Arrow, of which he died. During the Life of *Homur*, who was call'd the Prince of *Smyrna*, the Latins burnt his Fleet, and took the City. The Patriarch of *Constantinople*, who had been made by the Election of the Pope, judging it proper to say Mass in the principal Church, was there surpriz'd by *Homur's* Troops, who having put the Latins to flight, beheaded him in his Pontifical Habit, and massacred the Nobility who were about him. Some *Genoese* Historians refer an Expedition the *Genoese* made upon these Coasts, under the Doge *Vignosi*, to the Year 1346, wherein they added to their former Domains, *Scio*, *Smyrna*, and *Phoea*. It seems as if they did not keep *Smyrna* long, because *Morbassan* besieg'd it by Order of *Orcan II.* Emperor of the *Turks*, who had married one of the Daughters of the Emperor *Cantacuzenus*.

AFTER the Battel of *Angora*, *Tamerlane* besieg'd *Smyrna*, and encamp'd very near to Fort *St. Peter*, which the Knights of *Rhodes* had built, and whither the greatest part of the Christians of *Ephesus* had retir'd. *Ducas*, who has given an account of this Siege, relates two Circumstances of it which are very singular. 1. That *Tamerlane* caus'd the Entrance of the Port to be fill'd up, by ordering every Soldier to cast in a Stone. 2. That he had built there a Tower, after a new Order of Architecture, compos'd

composed in part of Stone, and in part of dead Mens Skulls, rang'd in order like inlaid Work, sometimes full-fac'd, and sometimes sideways. After the Retreat of the *Tartar*, *Smyrna* remain'd in the power of *Cineites*, Son of *Carasupasi* Commandant of *Ephesus*, who had been Governour of *Smyrna* under *Bajazet*. Nevertheless, *Musulman*, one of the Sons of *Bajazet*, jealous of the Greatness of *Cineites*, pass'd into *Asia* in the Year 1404, with design to humble him. *Cineites* made a strong League with *Caraman*, Sultan of *Iconium*, and *Carmian* another *Mahometan* Prince, but they made Peace without coming to an Engagement. *Cineites* had not such good Success with *Mahomet I.* another Son of *Bajazet*. *Mahomet* came to besiege *Smyrna*, which they had well fortified, and stor'd with Ammunition. *Cineites* retir'd to *Ephesus*, and the Great Master of *Rhodes* endeavour'd with all possible Expedition to repair Fort *St. Peter*, which *Tamerlane* had raz'd; the City surrender'd after ten Days Siege. *Mahomet* caus'd the Wall to be demolish'd, and beat down a Tower the Great Master of *Rhodes* had caus'd to be built at the Entrance of the Port. Since that time the *Turks* have remain'd peaceable Masters of *Smyrna*, and have rebuilt the Tower, or to speak more properly, have built a kind of a Castle on the Left of the Entrance into the Galley-Port, which is the ancient Port of the City.

WE walk'd out at the other end of *Smyrna*, at the end of the *Franks* Street, toward the Gardens which are water'd by the River *Meles*. 'Tis the noblest Stream in the World, in the Republick of Letters. The greatest Poet was born upon its Banks, and as the Name of his Father was unknown, he bore the Name of this River. A fair Adventurer nam'd *Critheis*, driven from the City of *Cuma*, by the Shame of finding herself with Child, and being destitute of Lodging, came to lie in here. Her Child afterwards lost his Sight, and was therefore called *Homer*, that is to say, *Blind*. It is not necessary to say his Mother married *Phanius*, a Schoolmaster and Musician of the City. An ingenious Woman never wanted a Husband. *Smyrna*, illustrious for the Birth of so great a Poet, did not only erect a Statue and Temple to him, but likewise stamp'd Medals with his Name. *Amastris* and *Nice*, its Allies, did the like, one with the Head of *M. Aurelius*, and another with the Head of *Commodus*. As for the River *Meles*, tho it hardly turns two Mills, I leave you to guess

*Melesigene,*  
born on the  
Banks of the  
*Meles*.



whether it was forgot upon these Medals. It is become a very poor one since the time of *Pausanias*, who calls it the *fine River*. This Stream, at the Head of which *Homer* employed himself in a Cavern, is represented upon a Medal of *Sabin*, under the Figure of an old Man, leaning with his Left Hand upon an Urn, holding a Horn of Plenty in his Right. It is also represented upon a Medal of *Nero*, with the simple Legend of the City, as likewise upon those of *Titus* and *Domitian*.

A MILE or thereabouts on the other side the *Meles*, in the Road to *Magnesia*, to the Left in the middle of a Field, they still shew the Ruins of a Building they call the *Temple of Janus*, and which *M. Spon* suppos'd to be that of *Homer*; but since the Departure of that Traveller, they have utterly demolish'd it, and that Quarter is fill'd with fine ancient Marbles. Some Paces thence runs an admirable Spring, which turns constantly seven Mill-stones in one Mill. What pity it was that *Homer's* Mother did not come to be deliver'd near so fine a Fountain. One sees there the Fragments of a great Marble Edifice, call'd the *Baths of Diana*; these Fragments are very magnificent, but there are no Inscriptions.

IF we go from the Baths of *Diana* into the Fields of *Meneme*, besides that they are very fruitful in Melons, Wines, and all sorts of Fruits, we find the Earth there full of a natural fix'd Salt, which they use instead of Saltweed to make Soap.

THE 25th of *January* we went from *Smyrna* for *Ephesus*, about nine in the Morning. At going out of the City, we enter'd upon a *Military Way*, which is still pav'd with large Pieces of Stone, cut almost like Lozenges. Three Hours from *Smyrna* we pass a pretty handsome Stream, which runs into the Sea; but we met another near four Hours from thence, which may pass for a little River. The Country is flat, uncultivated, cover'd in some Places with small Wood like Underwood, mix'd with Pines. We drank good Coffee on the Road, in a Meadow where a *Turk* had a Stall, or small moveable wooden House. We arriv'd about half an hour after four at *Tcherpicai*, a poor Village in a great uncultivated Plain, where we saw the Remains of a great old Wall of Stone, which has been an Aqueduct, according to the People of the Country, to carry Water to *Smyrna*.

FROM







## Journey to Smyrna and Ephesus.

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Lett. X.

I FROM the Plain of *Tobrepisai* to *Ephesus* is a continued Range of Mountains, whose Woods and Defiles are full of Robbers in the fine Season. We met with nothing but Stags and Wild-Boars; but we were agreeably surpriz'd to see the Hills naturally cover'd with fine Olives, which without Culture bring excellent Fruit, which is all lost, for want of People to gather in. As we drew nigh to *Ephesus* on the Right, the Mountains are frightful, steep, and perpendicular, and make but a hideous Sight. We pass the *Caystre*, half a League on this side *Ephesus*. This River, which is very swift, runs under a Bridge built with antique Marbles, and turns some Mills. We enter afterwards upon the Plain of *Ephesus*, that is to say, into a great Basin shut up on all sides, except towards the Sea, with Mountains; the *Caystre* winds in this Plain, but it does not make so many Turnings as *M. Spon* represents by much; and those of the *Meander*, which are much more twisted, don't come near those of the *Seine* below *Paris*; I am surpriz'd that our Poets have never describ'd them. The *Caystre* has been represented on Medals; there are some with the Heads of the Emperors *Commodus*, *Septimius Severus*, *Valerian*, *Gallienus*.

WE in vain sought for another River, which the Antients speak of, which water'd the Country about *Ephesus*; without doubt it throws itself into the *Caystre* above the Bridge. In reality they told us at *Ephesus*, that the *Caystre* receives a considerable River beyond the Mountains which lie to the North-East, which agrees very well with the Medal of *Septimius Severus*, on which the *Caystre* is represented under the Form of a Man, as being a River which discharges itself into the Sea; and the *Kenchrios*, which is the River we are speaking of, under the Figure of a Woman, to signify that it runs into another. Besides these Figures, a *Diana with several Breasts* is represented on one side upon the same Reverse, and on the other a Horn of Plenty. All this signifies the Fruitfulness which these Rivers procure to the Lands of *Ephesus*. The *Seine* and the *Marne*, which bring so great Riches to *Paris*, would, in my opinion, well deserve a Medal.

'TIS a melancholy thing to see *Ephesus*, a City formerly so famous, that *Stephanus Byzantinus* calls it *Epiphaneftare*, at present reduced to a miserable Village, inhabited by thirty or forty Greek Families, which certainly, as *M. Spon* observes, are not capable of understanding the Epistle



*St. Paul writ to them.* The Threatning of our Lord is fulfill'd upon it, *I will remove thy Candlestick out of its place, except thou repent.* These poor *Greeks* are among old Marbles, and near a fine Aqueduct built of the same Stones. The Citadel, where the *Turks* are retired, stands upon a little Hill, which stretching from North to South, commands the whole Plain; this is perhaps the Mount *Pion* of *Pliny*. The Inclosure of this Citadel, which is fortify'd with many Towers, has nothing magnificent; but some paces thence, on the South side, one sees the Remains of another Citadel more antient, much finer, and whose Works were cover'd with the finest Marbles of antient *Ephesus*.

THERE remains still a Gate of a very good Taste, built of the same Fragments. I don't know for what reason it is call'd the *Gate of the Persecution*. It is remarkable for three Bas-Reliefs upon the Mould; that on the left was the finest of all, but it is most abused. It is about five feet long, and two and a half high, and represents a Bacchanal of Children, who roll upon Vine-Branches. That in the middle is one foot higher than the other, and twice as long. The last is almost as high, but not above four feet long. The *Gate of the Persecution* turns from the South to the South-South-East; this Gate was defended by Works which were pretty irregular, which were enlarg'd as there was occasion, as may be seen by the Ruins; for as they tumble down, one sees other Marble Works which had been cover'd over.

TO the South, and at the foot of the Hill whereon the Castle is built, stands the Church of *St. John*, converted into a Mosque. I don't know whether it be the same which *Justinian* caused to be built there; but it is certain, that from this great Evangelist comes the name of *Aiasalone*, under which *Ephesus* is known by the *Greeks* and *Turks*. The *Greeks* call *St. John Aios Scologos*, instead of *Agios Theologos*, the Holy Divine, because they pronounce the *Theta* as a *Sigma*: from *Aios Scologos* they have made *Aiasalone*. The Outside of this Church has nothing extraordinary. They say there are fine Pillars within: but besides that the finest Pieces of the Ruins of *Ephesus* were carry'd to *Constantinople* for the Royal Mosques, the *Turk* who keeps the Key was absent when we were there. 'Tis believed, that after the death of Jesus Christ, *St. John* chose *Ephesus* for the Place of his Residence, and that the Holy Virgin retired thither also.

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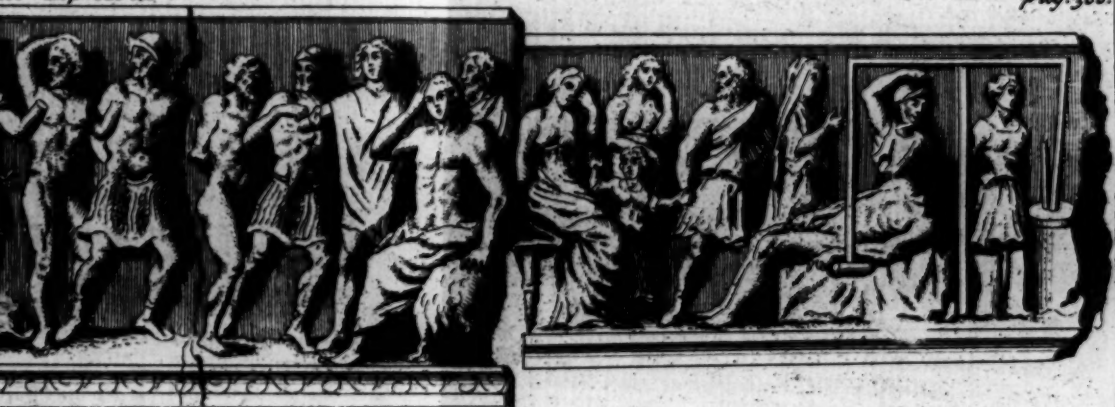


*Bas-reliefs upon the Gate at Eph*



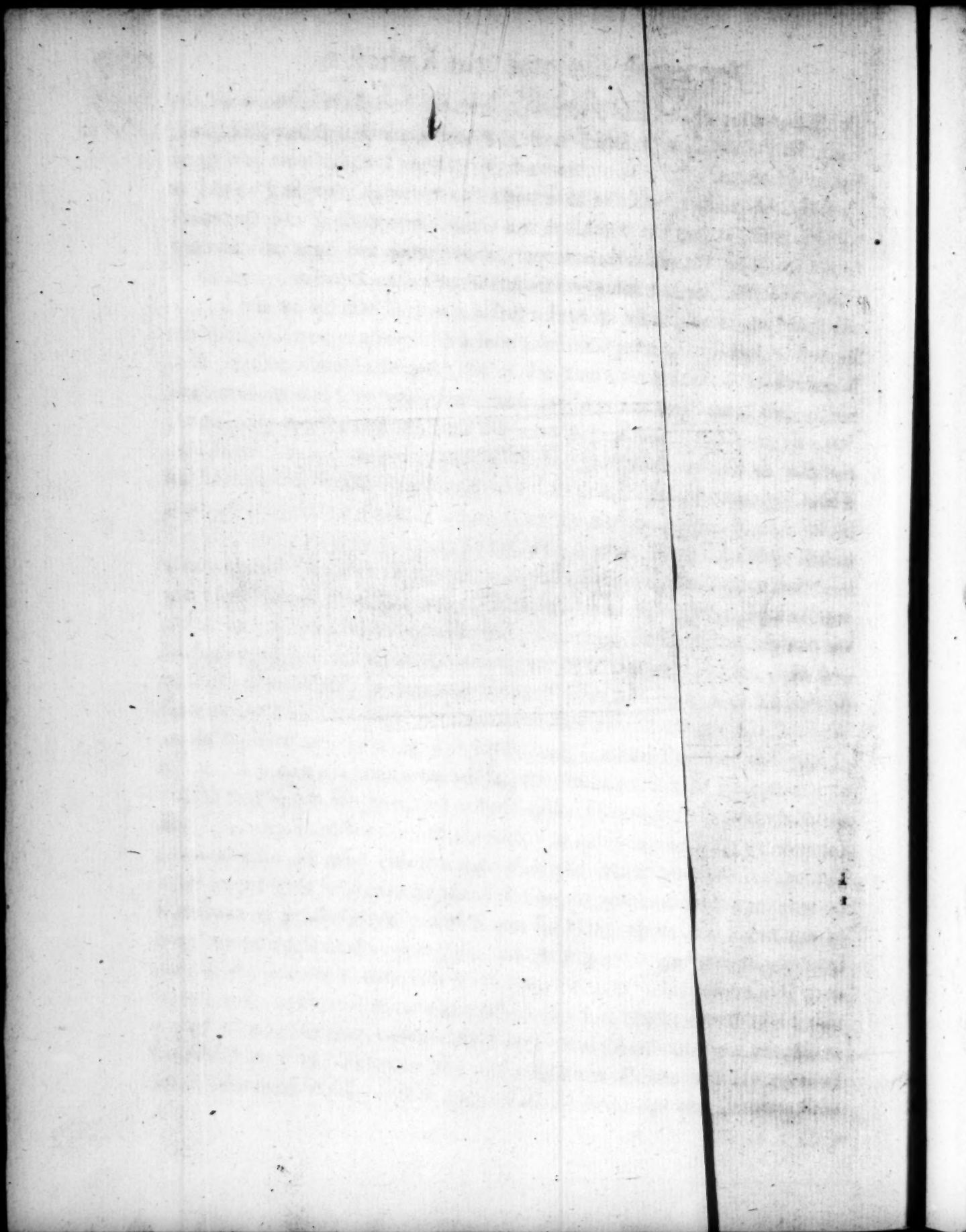
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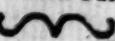




## Journey to Smyrna and Ephesus.

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LETT. X.



St. John, after the death of *Domitian*, came to take the Care of the Church of *Ephesus*, and found that *St. Timothy*, its first Bishop, had been martyr'd there.

THE Aqueduct, which still remains to this day, tho' half ruin'd, is to the East; it was the Work of the *Greek* Emperors, as also the ruin'd Citadel. The Pillars which support the Arches are built of very fine Pieces of Marble, intermingled with Pieces of Architecture; and there are Inscriptions which speak of the first *Cæsars*. These Pillars are square, higher or lower according as the Level of the Water required, but the Moulds of the Arch are all of Brick. This Aqueduct serv'd to bring Water to the Citadel and to the City, from the Spring of *Haltee* which *Pausanias* speaks of. It was spread over the City by Brick Pipes or Gutters, made in small square shape, and fasten'd upon some one of the Pillars. This City extended itself principally to the South, and all this part is full of Ruins; but *Ephesus* has been demolish'd so many times, that one can know nothing.

AS for the Inscriptions, we copy'd some; for besides that we could read but a few, the others are so high, that it is impossible to explain them: we can get neither Ladders nor Tressels among the *Greeks*.

THE next day we travers'd the Plain to go and view the Ruins of the famous Temple of *Diana*, which pass'd for one of the Wonders of the World. This great Edifice was situate at the foot of a Mountain, and at the head of a Morass. *Pliny* thinks they chose that marshy place, as less expos'd to Earthquakes; but at the same time they enter'd into a vast Expence, for they must make Drains to carry off the Water which came down the Hill, and throw it into the Morass and the *Caystre*. These Drains or Vaults are what they now unreasonably take for a Labyrinth; by looking into them, one may be fully convinced, that they never were of any other use but to carry off the Water. My Opinion is confirm'd by *Philo Byzantinus*, who agrees that they were oblig'd to make very deep Ditches and Passages, wherein they used such a quantity of Stone, that they almost empty'd all the Quarries in the Country. For the securing the Foundation of these Conduits or Sewers, which were to bear a Building of so prodigious a weight, *Pliny* says they laid Beds of Charcoal well ramm'd, and upon that other Beds of Wool. This wonderful Tem-  
ple,

ple, built at the charge of the most powerful Cities of *Asia*, two hundred Years before *Pliny* spoke of it, was four hundred and twenty five feet long, and two hundred and twenty feet wide. There were one hundred and twenty seven Pillars, at the charge of the Kings of *Asia*, and these Pillars were each sixty feet high. Six and thirty of them were covered with Bas-Reliefs; and among these, one was done by *Stotas* the famous Sculptor. *Chersiphron* was the Architect of this Building. There remains little of it at present, but some large Pieces, which have nothing extraordinary, except their Thickness: the most part are of Brick covered with Marble, all pierc'd with holes for the Cramps of those Plates of Brass with which it is believ'd it was adorn'd. One sees now among the Ruins only four or five broken Pillars.

THIS was not the first Temple the *Ephesians* built in honour of *Diana*. *Dionysius* the Geographer informs us, that the first Temple was a kind of Nich, of a singular beauty, which the *Amazons*, Mistresses of *Ephesus*, had caus'd to be made in the Trunk of an Elm, where probably the Image of the Goddess was placed. 'Twas not doubtless of this Temple of the *Amazons* that *Pindar* speaks, when he says they caus'd a Temple to be built at *Ephesus*, at the time that they made war with *Theseus*. *Pausanias* maintains, that it was the Work of *Cæsus*, and *Ephesus* the Son of *Cæstre*, and that it was famous before *Nileus* Son of *Codræ* his passing into *Asia*. This being so, the Temple must be older than the City; for *Strabo* thinks that *Androclus*, Son of *Codræ*, built it; and *Pausanias* speaks of the same *Androclus*, who drove the *Carians* thence.

THE Temple which that Fool *Herostratus* burnt on *Alexander's* Birth-day, was not the same with that which was in being in *Pliny's* time; for *Alexander* would have caus'd it to be rebuilt when he went to *Ephesus*. This great Prince propos'd to the *Ephesians*, that he would freely be at the expence, provided they would put his Name upon the Front of it; but they answer'd with a great deal of Politeness, That it was not fit that one God should build Temples to other Deities. *Strabo*, who relates this Passage, affirms that *Chersiphron* was indeed the first Architect of the Temple of *Diana*, but that another Architect enlarg'd it. After it was burnt by *Herostratus*, the *Ephesians* not only sold the Pillars which had been used in the former Temple, but likewise all the Jewels of the Ladies of the



City were turn'd into Money, and this Money employ'd in building an Edifice much finer than that which had been burnt. *Cheirromocrates* was the Architect; 'twas he that built the City of *Alexandria*, and who would have made Mount *Athos* into a Statue of *Alexander*. In this Temple were to be seen Performances of the most famous Sculptors of *Greece*. The Altar was almost wholly the Work of *Praxiteles*. *Strabo* speaks of it, as having seen it in *Augustus's* time; and its Privilege of Asylum reach'd to one hundred and twenty five feet about it. *Mithridates* enlarged it to a Bow-shot. *M. Anthony* doubled this distance, and took in part of the City; but *Tiberius*, to prevent the Abuses committed on account of these sort of Privileges, abolish'd them at *Ephesus*. They don't express the Asylum upon the Medals of this City, till after the Emperor *Philip* the Elder had been there, and then only upon that of *Otacula*; the Reverse represented *Diana* of *Ephesus* with her Attributes, the Sun on one side, and the Moon on the other. We have a Medal of *Philip* the Younger with the same Representation, but the Legend is different. That which was stamp'd with the Head of *Etruscilla*, represents *Diana* with her Attributes and Stags; the Legend is the same with that upon the Medal of *Otacula*. As for the coming of *Philip* to *Ephesus*, it is mark'd upon a Medal of that Emperor, the Reverse whereof is charg'd with a Ship which is carry'd along with Oars and Sails.

IN the time of *Herodotus*, the City of *Ephesus* was at a distance from the Temple of *Diana*; but this Author says nothing of the Statue of Gold which was set up there, according to *Xenophon*. *Strabo* affirms that the *Ephesians*, in acknowledgment, had made in their Temple a Statue of Gold to *Artemidorus*. *Syncellus*, who says this Temple was burn'd, probably speaks of a burning which did no more damage than what might be repair'd without altering the whole; and so the Temple *Pliny* describes, was the same which *Strabo* saw. The same Temple was rifled and burnt by the *Scythians* in the Year 263. The *Goths* plunder'd it under the Emperor *Gallienus*. We have several Medals, on the Reverse of which the Temple is represented with a Frontispiece sometimes of two Pillars, of four, of six, and even of eight, with the Heads of the Emperors *Domitian*, *Adrian*, *Antoninus Pius*, *M. Aurelius*, *Lucius Verus*, *Septimius Severus*, *Caracalla*, *Macrinus*, *Heliogabalus*, *Alexander Severus*, *Maximinus*.

BESIDES

BESIDES the Bas-Reliefs and the Statues, this Temple must have been adorn'd with wonderful Paintings; for *Apelles* and *Parrhasius*, the two most famous Painters of Antiquity, were of *Ephesus*. About the Ruins of this Temple, are to be seen the Fragments of divers Houses built of Brick, in which perhaps dwell the Priests of *Diana*, who often came from far, to be honour'd with this Dignity. To them was committed the Care of the Virgin Priestesses, but not till they were made Eupuchs. There are few Cities, of which there remain so many Medals. Some inform us, that it was three times *Neocore* of the *Cæsars*, and once of *Diana*. Others, that it was built on occasion of a Wild-Boar. Some prove that the Citizens call'd themselves the first People of *Asia*. Most of these Pieces represent *Diana*, or a Huntress, either with several Breasts, or set out with her Attributes.

ONE sees now no more fine Ruins at *Ephesus*, those which remain are very scarce. The Fragments of some Castles built with Marble, shew nothing worthy of the ancient City. I have caus'd to be gray'd a Port which is to the left of the Road of *Scalanova*. The Mould of the Arch, which is good, is not proportion'd to the Shafts which support it, for it makes more than a Semicircle; the Frizes are cut very handsomly, and upon the Remainder of this Building we read within and without the part of an Inscription which I here give you: it is in *Roman Characters*, but we don't comprehend what they can mean.

## ACCENSO

## RENSI ET ASIÆ.

THE Daffodils with yellow Flowers, a strait Stalk, and without indentings, shine among several other rare Plants.

THE Castle, which they call the Prison of *St. Paul*, is not antient, and was never fine. The Grotto of the *Seven Sleepers* might deserve to be view'd, if one could be assur'd of the Truth of the Story. As we go out of the Ruins of the Temple, we enter upon an ugly Morass, full of Rushes and Reeds, which empties itself into the *Caystre*. On the other side that River is a very muddy Lake; perhaps it seem'd so to us, because of the great Rains which had fallen: this must be the Lake of

*The Ruines of an antient Building  
of Marble at Ephesus.*



*The Gate of the Persecution at Ephesus*







*Selinusia*, mention'd by *Strabo*. As we go to the Port, we see upon the Banks of the River a great many antient Ruins and old Marbles. - This was properly that part of *Ephesus* which *Lyfimachus* built, and where the Arsenals were, which *Strabo* speaks of. They pass the *Caystre* some paces beyond, in a Ferry-boat with a Rope, to go from *Scalanova* to *Smyrna*, without coming over the Bridge. 'Tis the antient way from *Ephesus* to *Smyrna*, for it is the shortest, and *Strabo* says they went in a direct Line from one City to the other; it is at present the most hazardous way.

NOTWITHSTANDING the Plain of *Ephesus* be fine, the Situation of *Smyrna* has something in it more grand; and the Hill, which is at the bottom of the Gulph, is like an Amphitheatre design'd to shew a fine City, whereas *Ephesus* lies in a hollow. Moreover, tho this City has been the Seat of the Roman Consul, and the Rendezvous of Strangers who went into *Asia*, its Port was never comparable to that of *Smyrna*. This of *Ephesus*, on account of which they have struck so many Medals, is nothing but an open Road expos'd to Dangers; at present 'tis not much frequented. Formerly the Vessels ran up into the very River, but the Mouth of it has been since fill'd up with Sand.

NOTHING is more tiresome, than to search in the antient Books for the Founders of *Ephesus*. What is it to us to know how it was call'd in the time of the Trojan War? or whether it took its Name from *Ephesus*, Son of *Caystre*, and the *Amazon Ephese*? 'Tis hardly of any more consequence, to know whether it be the Work of the *Amazons*, or of *Androclus*, or of one of the Sons of *Codrus* King of *Athens*: this can only serve to clear up a Passage in *Syncellus*, where he says, that it was *Andronicus*, instead of *Androclus*, who built *Ephesus*. Who will trouble himself to know whether there was one Quarter in *Ephesus* call'd *Smyrna*? this sort of Learning is of no use to us. But it is pleasant to remember, that during the Wars of the *Athenians* and *Lacedemonians*, *Ephesus* was so politick as to keep a good Understanding with the strongest side: That on *Alexander's* Birth-day, the Soothsayers of this City began all to cry out, that the Destroyer of *Asia* was come into the World: That *Alexander* the Great, on whom the Prophecy fell, came to *Ephesus* after the Battel of *Granicus*, and there establish'd a Democracy: That the Place was taken

by *Lyfimachus*, one of his Successors: That, in fine, *Antigonus* in his turn had possession of it, and there seiz'd the Treasures of *Polysperchon*.

CAN one be ignorant that *Hannibal* had an Interview with *Antiochus* at *Ephesus*, to concert Measures against the Romans? That the Proconsul *Manlius* spent the Winter there, after the Defeat of the *Galatians*? All these Events renew the great Ideas we have of the antient History. Nothing is more terrible than the Massacre of the Romans in this City, by the order of *Mithridates*. *Lucullus* made great Feasts at *Ephesus*. *Pompey* and *Cicero* did not fail to see this famous City: *Cicero* made no step in Greece, without finding new Subjects of Admiration. *Scipio*, the Father-in-Law of *Pompey*, had less respect for *Ephesus*, for he seiz'd the Treasures of the Temple; but nothing is so comfortable to Christians, as to follow *St. Paul* to *Ephesus*. *Augustus* honour'd this Place with one of his Visits, and they built there Temples to *Julius Caesar* and the City of *Rome*. *Ephesus* was rebuilt by the Care of *Tiberius*. On the other side, the *Persians* plunder'd it in the third Century, and the *Scythians* did not spare it some time after. There is a great deal of probability that the famous Temple of *Diana* was destroy'd under *Constantine*, in consequence of the Edict by which that Emperor commanded to demolish all the Temples of the Heathens.

EPHESUS was a Place too considerable not to be expos'd in its turn to the Ravages of the Mahometans. *Anna Comnena* relates, that the Infidels having render'd themselves masters of *Ephesus* under the Reign of her Father *Alexis*, he sent thither *John Ducas* his Father-in-Law, who defeated *Tangriperme* and *Marace* the Mahometan Generals. The Battel was fought in the Plain below the Citadel; by which it appears that the finest part of the City was destroy'd for that time. The Christians had the advantage; they took two thousand Prisoners, and the Government of the Place was given to *Petzeas*. The Citadel of which *Comnena* speaks, was probably the antient abandon'd Marble Castle. *Theodorus Lascaris* made himself master of *Ephesus* in 1206. The Mahometans return'd thither under *Andronicus Paleologus*, who began to reign in 1283. *Mantachias*, one of their Princes, conquer'd all *Caria*; and *Homur*, Son of *Asin* Prince



Prince of *Smyrna*, succeeded him. *Tamerlane*, after the Battel of *Angora*, commanded all the lesser Princes of *Anatolia* to come and join him at *Ephesus*, and employ'd a whole Month in plundering the City and its Neighbourhood. *Ducas* says that all was drain'd away, Gold, Silver and Jewels; they took even their very Clothes. After the Departure of the Conqueror, *Cineites* a great *Turkish* Captain, Son of *Carasupasi*, who had been Governour of *Smyrna* under *Bajazet*, declar'd War against the Children of *Atin*, who had settled at *Ephesus*. He immediately ravag'd the Country, at the head of five hundred Men: afterward he came before the Citadel with a greater Number of other Troops, and easily gain'd it; but some time after, another Son of *Atin*, who was called *Homur*, (the Name of his Brother who was just dead) join'd himself to *Mantachias* Prince of *Caria*, who accompanied him to *Ephesus* with an Army of six thousand Men. *Carasupasi*, Father of *Cineites*, commanded in the City where this same *Cineites*, who was at *Smyrna*, had left but three thousand Men. Notwithstanding the vigorous Defence made by the *Ephesians*, the Besiegers set fire to the City, and in two days time, all that had escaped the Fury of the *Tartars*, was reduc'd to Ashes. *Carasupasi* being retir'd to the Citadel, bore the Siege till Autumn; but his Son not being able to succour him, he surrender'd to *Mantachias*, who return'd the Country of *Ephesus* to *Homur*, and shut up *Carasupasi* and his principal Officers in the Castle of *Mamalus*, on the Borders of *Caria*. Then *Cineites* went from *Smyrna* with a Galley, and gave his Father notice of his Arrival at *Mamalus*. The Prisoners made the Guards drink so much till they were drunk; and then taking the advantage of this Device, they let themselves down by Ropes, and escap'd to *Smyrna*. At the beginning of the Winter they undertook the Siege of *Ephesus*. *Homur* in his turn retir'd to the Citadel. The City was deliver'd to the Soldiers; they committed there all manner of Wickedness and Cruelty. In the midst of so many Misfortunes, *Cineites* reconcil'd himself with *Homur*, and gave him his Daughter in Marriage. *Ephesus* afterwards fell into the hands of *Mahomet I.* who having overcome not only all his Brothers, but also all the *Mahometan* Princes who embarass'd him, remain'd peaceable Possessor of the Empire.

pire. From that time *Ephesus* has remain'd to the *Turks*; but its Trade has been carried to *Smyrna* and *Scalanova*.

WE departed from *Ephesus* the 27th of *January* to go to this last Place, which the *Turks* call *Consada*, and the *Greeks* *Scalanova*, an *Italian* Name, which the *Franks* gave it perhaps after the Destruction of *Ephesus*. What is observable in the Change of the Name is, that it answers to the antient Name of this City, which is the *Neapolis* of the *Milefrans*. Notwithstanding a very great Rain, we arriv'd in three Hours. When we are near the Ruins of the Temple of *Ephesus*, we must go directly to the South, then to the South-East, to gain the Sea. Thence we take to the Left at the foot of some Hills, where stands the Prison of *St. Paul*, leaving to the Right the Morass, which empties itself into the *Caystre*. This way is very narrow in many Places, by means of the River which winds, and comes beating against the foot of the Mountains; after which it runs directly into the Sea. One can hardly discern the Way because of the great Quantity of *Tamarisk* and *Agnus Castus*. The Road of *Ephesus* is terminated in this Place, which is to the South-West, by a Cape which must be left on the Right, and upon which one must go to take the way to *Scalanova*. At length we come to the Shore, from whence we discover'd the Cape of *Scalanova*, which advances much farther into the Sea. Two Miles on this side this City we pass thro the Breach of a great Wall, which, as they pretend, serv'd for an Aqueduct to carry the Water to *Ephesus*; but there are no Arches. One sees however the Continuation of the Wall, which approaches to the City, round the Compass of the Hills. The Avenues to *Scalanova* are made very pleasant by the Vineyards. They drive there a considerable Trade in Red and White Wines, and dried Raisins; they likewise prepare there a great many Goats Skins, or what we call *Spanish* Leather.

*SEALANOVA* is a very handsome City, well built, well pav'd, and cover'd with hollow Tiles like the Roofs in our Cities in *Provence*. Its Circumference is almost square, and such as the Christians built it. There live only *Turks* and *Jews*. The *Greeks* and *Armenians* inhabit the Suburbs only. You see a great many old Marbles in this City.

THE



*A View of Scalanova near Smyrna—*

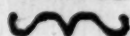




## Journey to Smyrna and Ephesus.

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Lett. X.



THE Church of *St. George of the Greeks* is in the Suburbs, upon the Brow of a Hill which encompasses the Port; over-against it is Shelf on which they have built a square Castle, where they keep a Garison of twenty Soldiers. The Port of *Scalanova* is a Station for the Navy, and looks towards the West and North-West. There are about a thousand Families of *Turks* in this City, six hundred Families of *Greeks*, ten Families of *Jews*, and sixty of *Armenians*. The *Greeks* have there the Church of *St. George*, the *Jews* a Synagogue, the *Armenians* have no Church there. The Mosques there are small. They maintain in and about the City not above one hundred Janizaries. Their Trade is not considerable, because they are prohibited loading any Goods for *Smyrna*; so that they only load Corn and Kidney-Beans. There is in this Place a Cadi, a Disdar, and a Sardar. They reckon it but one Day's Journey to *Tyre*, as much to *Guzetlissar*, or *Fine Castle*, which is the famous *Magnesia*, upon the *Meander*, one Day's Journey and a half from the Ruins of *Miletum*.

THE 25th of *March*, in returning from *Samos*, we went from *Scalanova* to *Ephesus*. The next Day we departed to return to *Smyrna*, and we lay that Day at *Tourbale*, which is six Hours from *Smyrna*. *Tourbale* is a poor Village, in which we see several old Marbles, which please Strangers, for otherwise the *Turks* who inhabit it are not very civil. One sees also in the Caravanfera Pillars of Granat or white Marble. Three Miles from *Tourbale*, at the foot of the Mountain, near a Burying-place, are the Fragments of an antient City, but we met with nothing whence we might learn its Name. All this Part is full of *Leontopetalon*, and *Anemonies* of a bright shining Fire-Colour. We found nothing to eat at *Tourbale* but *Dora Bread*, which is very heavy without being very unpleasant. The 27th we arriv'd at *Smyrna*, where we staid waiting an Opportunity to embark.

MAUNDT-THURSDAY, the 13th of *April* 1702, we set sail with the Wind at South-East, in the Ship call'd the *Golden Sun*, commanded by Captain *Laurent Guerin* of *la Cioutad*, carrying six Pieces of Iron Cannon, and eight Patereroes: It was laden with Silk, Cotton, Goat's Hair, and Wax for *Leghorn*. The Vessel was of about 6000 Quintals. After  
forty

# A VOYAGE into the Levant.

forty Days Sail, in which time we had endured great Storms and contrary Winds, which oblig'd us to take in Refreshments at *Malta*, we arrived at *Leghorn* the 23d of *May*, and went into the *Lazaret*. The 27th we came out of the *Lazaret*, and embark'd on a *Felucca*, which brought us to *Marseilles* the 3d of *June*, being the Vigil of Pentecost, where we return'd Thanks to God, that he had preserv'd us thro the Course of our Journey.

I am, My LORD, &c.

F I N I S.





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